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HISTORICAL SKETCH

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OF THE
NEW LONDON
TIST ASSOCIATION,
FROM ITS
ORGANIZATION IN 1817, TO 1850.
TOGETHER WITH A
HISTORY OF THE CHURCHES
OF WHICH
IT IS COMPOSED.

Published by order of the Association.

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BOSTON:
PRESS OF J. HOWE, 39 MERCHANTS ROW.
1851.



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*Extracts from the Minutes respecting the collection of the
Historical Sketches.*

At the Session of 1848, it was

Voted, To request the Churches to furnish a history of themselves respectively, and report to the next meeting of the Association. Dea. D. BROMLEY was appointed particularly to remind the Churches of this request.

At the Session of 1849, it was

Voted, That the History of the Churches sent in during the Session, remain in the hands of the Clerks, (P. G. WIGHTMAN and E. R. WARREN;) and that those Churches who have not yet sent in their histories, be requested to forward them to the Clerks, at or before the 1st of June, 1850.

Voted, That the Clerks, together with D. BROMLEY, of Norwich, be a Committee to obtain, arrange, and present said Histories to the next Association.

At the Session of 1850, the Committee reported the Sketches ready for publication, upon which it was

Voted, To authorize the Clerks to publish 3000 copies of these Historical Sketches, and an outline of the History of the New London Baptist Association, in pamphlet form.

HISTORICAL SKETCH OF THE NEW LONDON BAPTIST ASSOCIATION.

THE New London Baptist Association was organized by a Convention of Delegates, assembled with the First Baptist Church, WATERFORD, October 21 and 22, 1817. The following Churches were represented, viz:—Waterford; First and Second Lyme; First and Second Saybrook; Hampton; First, Second and Third Churches in Colchester; Chatham and Haddam; Montville, Norwich, New London, East Haddam, Mansfield, and Lebanon.

These Churches were situated West of the River Thames; and acting in accordance with the recommendations of the joint Committee of the STONINGTON ASSOCIATION, and the GROTON UNION CONFERENCE,* bodies to which these Churches previously belonged, organized themselves into the NEW LONDON BAPTIST ASSOCIATION. The venerable SAMUEL WEST was appointed Moderator, and Eld. WM. PALMER, Clerk. The Introductory Sermon was preached by Eld. SAMUEL COLE, from Isa. 42: 4. “He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.”

*The Groton Conference, and the Stonington Association, were, the same year, dissolved by mutual consent, and organized the “Stonington Union Association,” instead of those two bodies; the New London Association taking the Churches West of the River Thame, previously associated in those two organizations.

The following ordained ministers were present at the organization, only one of whom now remains with us: Zadoc Darrow, Francis Darrow, Asa Wilcox, Samuel West, William Witter, Amasa Smith, John Sterry, Nehemiah Dodge, Daniel Putnam, Jonathan Goodwin, and William Palmer. Eld. Palmer is still a member, though feeble in health, but was able to be present at the Session in Norwich, in 1850. Eld. Francis Darrow was, also, present at the Session in 1850, and in usual health, but has, since, (Tuesday, Oct. 15, 1850,) passed away to the Spirit land in the triumphs of faith. Bro. John Payne, Sala Post, and Eliphalet Hilliard, *licentiates*, were also present at the first Session. Several other ordained ministers belonged to the Churches composing the Association, but were not present at the organization.

Number of Churches in 1817, was 16; Ordained Ministers, 17; Licentiates, 6; whole number of Members, 2044.

The first Circular Letter treats upon the subject of COMMUNION. It is treated in a practical light, and abounds with varied and rich instruction, worthy of notice at the present period.

The objects, sentiments and plan, of the Association were distinctly set forth, and marked with the character and spirit of that period.

"We have learned," says the statement, "by experience, that a combination of Churches is both prudent and useful, yea, the Word of God informs

us, that '*two are better than one, and a three-fold cord is not quickly broken.*' The numerous errors that are propagated and prevailing in our land, at this day, afford a striking proof that such a combination is expedient, as thereby we may more effectually maintain the order and faith once delivered to the saints; our acquaintance enlarged; our union increased, while we mutually consult each other's welfare, and the prosperity of our brethren in general."

In the plan of the Association, it declares further, that,

1. "The Association shall consist of messengers chosen, and sent by the Churches." And that, "their expenses be borne by the Churches that send them."

2. "The Churches should send Letters also to the Association, mentioning the names of the messengers, the state of the Churches, their increase or diminution, and present number of members."

The plan also states the manner of the reception of new Churches; fixes the character of the introductory services of the Annual Meetings, printing the Minutes, &c. &c.

The following, relating to the Faith of the body, is the closing article in the plan:

"The Faith and Order of this Association are expressed in a Confession of Faith put forth by our fraternity, in Great Britain, in 1689. Some of the principles in said Confession are, the imputation of Adam's sin to his prosperity; the inability of man to recover himself; effectual calling by Sovereign grace; justification by imputed righteousness; immer-

sion for baptism, and that on profession of faith and repentance; and reception into churches upon evidence of sound conversion."

At the second Annual Meeting, JOHN STERRY was chosen Moderator, and W.M. PALMER, Clerk. The preceding year was one of general spiritual dearth; and on the whole, the numbers decreased *fourteen*. The subject of the Circular Letter was, "the Propriety and advantage of union in Doctrine." It closes with a beautiful tribute of acknowledgment to Divine Providence, for the blessing of religious liberty. "We congratulate you," says the Letter, "on the kind interference of Divine Providence in favor of RELIGIOUS LIBERTY, in this State, in the removal of those impediments which have so long laid in its way; but God forbid that this liberty should ever be perverted to licentious purposes. Let us labor, therefore, to cultivate friendship and harmony with our brethren of different sentiments as far as they walk according to the word of God; and may our whole deportment in the house of God and in society, carry conviction to all around us, that we are firm in the doctrine of Christ, and faithful and peaceful in Israel." The Letter was written by **Asa Wilcox.**

At the Anniversary, held at Montville, in October, 1819, Bro. W.M. PALMER preached the Introductory Sermon. Text, John 13: 17. Bro. WEST was again Moderator, and W.M. PALMER, Clerk. W.M. PALMER continued to serve the Association as their Clerk, till 1842, with the single exception of the year 1822,

when EBENEZER LOOMIS, JR., was appointed Clerk and WM. PALMER, Assistant Clerk. He served the Association in this office, to their general satisfaction and approval, for nearly *twenty-five* years, when his age and infirmities induced him to decline the burden further. Much credit is due to this venerable servant of the Lord, for the faithful manner in which he always made up the Annual Minutes, and conducted the correspondence of the Association.

At the Annual Meeting held at Hampton, in 1821, LUTHER RICE was present, and preached a missionary sermon, from Phil. 1: 27. After which, a collection was taken up for "Indian Western Missions; amount, \$12 16 $\frac{1}{2}$." Collections had been taken the two previous years for Missionary purposes. The Association commended to the notice and patronage of the Churches, the CHRISTIAN SECRETARY, then just started at Hartford; and recommended also, the religious observance of the Fourth of July, annually, as a day of Thanksgiving to God, in memory of his signal interposition in favor of our National Liberty, and that a collection be taken up on that day for the benefit of the Indian Mission. A resolution was also passed at this session, in favor of Domestic Missions, and recommending the Connecticut Baptist Missionary Society.

At the Annual Meeting of 1822, the first collection was taken in behalf of the ORPHANS and WIDOWS of deceased Baptist Ministers at the close of the introductory sermon; amount, \$11 81. This session was marked, also, by resolutions in

favor of **SABBATH SCHOOLS**, the American Baptist Magazine, and Missions in general. The closing sermon of this session was preached by the venerable **STEPHEN GANO**, of Providence, R. I. Text, 1 Cor. 1: 2. The subject of the Circular Letter of this year was, "Predestination, personal and unconditional election." This letter was written by Elder **PALMER**, and is an able vindication of the doctrine in question, from the foul aspersions with which it has been assailed by its opponents.

Annual Meeting of 1823 was held at Lyme. This year was marked by an accession of 113 by baptism; but still the deaths, exclusions, and dismissions were so numerous that the aggregate number fell short of the amount with which the Association started. The number this year was 1971; that of 1817 was 2044. The following vote was passed very unanimously, though with great regret for its necessity. Elder Dodge had been one of the constituent members of the Association, and an able and earnest laborer in our field. His departure from the faith was promptly met by the good men who then led the hosts of Zion.

Voted, That, although it is painful to us, yet we feel bound in duty, and do hereby declare Mr. Nehemiah Dodge of New London, excluded from our fellowship, he having departed from the faith, as we believe. We cannot, therefore, be innocent in encouraging him to preach.

The Circular Letter of this year, (1823,) is somewhat longer than usual, but it is an able vindication of our Lord's **SUPREME DIVINITY**, most scripturally

argued and defended. The session closed by the Associational Doxology, in the stanza with which the writer of the letter closes the same, viz :

“Glory to God the Father be,
Glory to God the Son ;
Glory to God the Holy Ghost,
Glory to God alone.”

The Session of 1824 was held in Saybrook. Sermon by ESEK BROWN, from Tit. 2 : 14. That of 1825, was held at Norwich, and SIMON SHAILEY delivered the Introductory Sermon. Text, Heb. 12 : 2. “Looking unto Jesus.” There was contributed at this time, \$16 30, for the Widow’s Fund. The Association remained about the same for several years, increasing but gradually the number of its Churches and members. In 1830, its number of Churches was 18, and 2164 members. The number of ordained ministers this year, was but 14; and 5 licentiates. In the Minutes of 1832, there is a full summary of the Churches, presenting a brief outline of the history of them all, which must have cost the Clerks much labor and toil.

In 1835, the Association re-adopted the Constitution, and specific Rules of Order, based upon the sentiments and plan under which the body had previously existed. Total number of members this year, 2307. The Minutes for 1838, contain an extended view of “the Missions, Stations,” &c., of the Board of Managers of the Baptist General Convention, commanding the subject earnestly to our Churches. In 1840, there were 19 Churches; 18

ordained ministers, and 2202 members ; the numbers having diminished since 1835. The Circular Letter of this year, written by N. WILDMAN, was upon the *theme* of "Church Music."

From 1840 to 1850, eight churches have united with this body, and her membership has more than doubled ; the present number being 4739. The Church in Saybrook has been dismissed to the New Haven Association, leaving the present number of Churches connected with the New London Baptist Association, 26 ; Ordained Ministers, 28 ; Licentiates, 5. The whole number of Ordained Ministers who have been connected with the Association, is 116. Seventeen of these are numbered among the Churches originally composing the Association, and their names appear on the first Minutes in 1817, although but *eleven* of them were present. But only one minister, (Elder W.M. PALMER,) who was present at the organization of the Association, is now with us. He is probably the only original member now living. For a quarter of a century he has officiated as the Clerk ; and most truly has he honored his office. He now resides in Norwich, where he labored for many years in the pastoral office, with much success. May his declining years be passed in peace. Three of the largest Churches in the Association, excepting the First, in New London, have united with it within the last ten years. The Central Church, Norwich ; the Second, in New London, and the Huntington Street, New London. The Central, Norwich, united in 1840 ; the 2d New London,

in 1842 ; and the Huntington Street, in 1849. Interesting Conventions were held for several years in connection with the Association, upon the subject of Sabbath Schools ; and statistics were inserted in the Minutes, of the condition of the Schools throughout the Association. But for several years this practice has been dispensed with ; and the Churches have, generally, ceased to inform the Association in their Annual Letters, respecting the condition of Sabbath Schools among them. Sabbath Schools exist, however, in most of our Churches, and are useful auxiliaries in advancing the cause of Christ among the youth of our land.

The Association has, at different periods, passed strong resolutions in favor of the various benevolent movements of the age. Temperance, Anti-slavery, Peace, and various forms of Moral Reform, have received attention, and resolutions in their favor are recorded in our Minutes. A resolution was also passed for several years, disapproving of Secret Societies, and urging Christians to abstain from uniting with them. At the last Session, held at Norwich, in September, 1850, all resolutions upon Benevolence, and Reformatory subjects were stricken from our Minutes, as being dead and inoperative, and the following substituted in their stead :

Resolved, That we recommend to the Pastors of this Association, to present to their congregations from time to time, as they may deem expedient, the claims of the various Missionary, and other benevolent objects, to which their sympathies and support are demanded.

The Concert of Prayer for the conversion of the world, is commended to the observance of our Churches, and the first Monday in January, of the new year, by a special and "standing resolution."

In 1848, by special vote of the Association, the Churches were requested to communicate, in their next Annual Letters, a general outline of their respective Histories. It was found, however, that in 1849, but a few Churches had complied with the request. But the Association deeming it expedient to carry out the design of the original vote, appointed a Committee, consisting of P. G. WIGHTMAN, of East Lyme; E. R. WARREN, of New London, and D. BROMLY, of Norwich, to correspond with such Churches as had not furnished their histories, and endeavor to obtain them, and arrange them for publication, and present them at the next annual meeting. The Report of this Committee is published in the Minutes of 1850, and the Historical Sketches of the Churches are herewith subjoined,

By order of the Association.

HISTORY OF THE 1st BAPTIST CHURCH, WATERFORD.

The Town of Waterford was known until 1801, as New London, of which it was a part. The accounts of the early movements of Baptists, are, therefore, put down to New London, though the seat of those movements was in those parts now known as Waterford. The first baptisms in the Colony of Connecticut, after the primitive mode, took place in this town, in the year 1674, by regular Baptist ministers from Rhode Island. An excitement was raised on account of it, and the General Court was invoked to suppress the innovation. Several of these Baptists remaining firm to their sentiments, on the organization of the 1st Baptist Church in Groton, in 1705, put themselves under the watch-care of that Church; and were visited from time to time by its pastor, Elder Wightman, till about the year 1710, when they were organized into a distinct Church, which is called, by Backus, "The Second Baptist Church in Connecticut."

For several years the Church remained destitute of a pastor, but received the occasional visits of Elders Wightman, of Groton; Tillinghast, of Providence;

Wm. Peckham, of Newport; and others, who broke unto them "the bread of Life."

STEPHEN GORTON, from Rhode Island, commenced visiting the Church about the year 1720, and was ordained as their first Pastor, November 28, 1726. Previous to the settlement of Elder Gorton, the Church had erected a commodious house of worship on East Neck, which was "a Bethel" to multitudes of souls for more than a century. The Church also, as it grew stronger, purchased a *parsonage*, including a small farm, which Eld. Gorton occupied while he remained in Waterford. Great success attended the ministry of Eld. Gorton, for many years. He won the affection of his people at home, and was respected abroad, for his talents as a speaker. Under his ministry the Church rapidly increased, and spread into the adjoining towns and across the Connecticut River. His labors greatly promoted the progress of Baptist sentiments in Lyme and Saybrook; and in 1731, "a branch of Eld. Gorton's Church was planted in Wallingford, which remained under the watch-care of the New London (Waterford,) Church, till August 20, 1739, when they were formed into the Third Baptist Church in Connecticut.

The preaching of Whitefield and Devenport, in New London, was attended with vast success, thousands hearing the word of God from those devoted servants of their Master. But amid the general joy of Zion, and increase of her converts, which followed *The Great New Light Stir*, (so called,) an event occurred which threw this Church into trial, and pro-

duced much division and alienation, and subsequently the destruction of Eld. Gorton's Church, and the formation of a new interest. That a minister of so long standing and usefulness as Eld. Gorton, should permit his moral character to be compromised, was so astonishing, and sorrowful, that the Church was thrown into a state of division. The majority, however, disbelieving the accusation alleged against him, adhered to the pastor; but the minority withdrew, and subsequently, at about 1748, with some new converts, gathered under the preaching of Eld. Wm. Peckham and Daniel Green, formed "a new interest," which was recognized as the First Church, the old having been considered as out of gospel order, and lost the fellowship of the other two Churches. Eld. Peckham's labors were highly conducive to the re-establishment of the Baptist cause in Waterford, and in vindicating the great Baptist doctrine of Religious Liberty. This venerable apostle extended his labors to Saybrook, where he "baptized both men and women," believing in Christ, regardless of the fierce opposition which met him. But his bold and open advocacy of Baptist sentiments, and the doctrine of religious and civil liberty in general, procured for him and the intrepid Green, and many of their followers, a lodgement in New London Jail, for several weeks, in mid-winter; and where they were allowed no fire, or bedding, and but insufficient food.

The imprisonment of these brethren called forth the deepest sympathy from many of "the Standing Order." The President of Yale College, Col. Elisha

Williams, issued, immediately, a pamphlet, entitled "The Essential Rights of Protestants," in which he gave a masterly expose of the intolerance of the existing Ecclesiastical Laws, and advocated the Rights of Conscience, and the principles of Civil and Religious Liberty, which have in every age been cherished by Baptists.

This Church was also visited from time to time, by Elders Cooley, Mack and Sprague, whose labors were owned of the Lord among them. Eld. Mack, who was ordained in Lyme, in 1749, over a separate Congregational Church, on becoming a Baptist, frequently visited this Church, and carried the gospel to the *Montauk Indians*, on Long Island, where a branch of this body was planted among that tribe, which continued for more than a half century. The names of these red brethren are still on our records.

About this time, (1752,) the attention of the Church was attracted to the gift of Bro. Nathan Howard, one of the constituent members of the Church, who seemed designed of the Lord as their future pastor. He was called to ordination and the pastoral care of the Church, and for more than twenty years served his brethren in this holy office. He died suddenly, of small pox, March 2, 1777, aged 56 years. The praise of his life still lingers in the Church. His occupation in life, like some of the apostles, was that of a fisherman. He discovered a favorite fishing ground, now well known to navigators of the Sound, which still bears the name of *Howard's Ledge*. He was eminently a man of faith and prayer, and earnest

in his warnings to sinners in public and by the way-side. His memory is yet cherished with a hallowed enthusiasm by the aged pilgrims in Zion, and the precious influence of his pious example and unwonted faith, are yet in the Church he loved so much, and served so long. His remains were interred in a burying ground given by himself to the Church, which has since been enlarged by purchase.

It was during the ministry of Eld. Howard that Eld. Eliphalet Lester resided at Jordan, near the spot where our new house of worship is located. It was in this vicinity Eld. Lester was born, in 1730, and here he buried his first wife, who died of small pox. He had been awakened and converted under the preaching of Whitefield, in 1745 or 1746, and was reputed to be "a man mighty in the Scriptures." The efficient aid he rendered to Eld. Howard and the Church, previous to his removal, causes his name to be embalmed in the early history of this body. After his settlement at Saybrook, in 1776, his frequent visits in these parts made him, under God, the instrument of much good.

ELD. ZADOC DARROW'S MINISTRY.—Zadoc Darrow, the third Pastor of the Church, was born in New London, (O. S.) Dec. 25, 1728. He was the only son of Ebenezer Darrow, and his mother was a ROGERS, "*a lineal descendant of him that was burnt at Smithfield, in the reign of the bloody Mary.*"—That the blood of the martyr flowed in his veins, has been several times before published to the world. The evidence on which this claim is based is, so far

as we know, undeniable. Though educated in the forms of the Church of England, he had never entertained very serious impressions, till he went, out of curiosity, to hear Eld. Joshua Morse, then known as a great "*New Light preacher.*" The thoughtless young man was unexpectedly arrested by the important truths he then, for the first time, heard; and after a severe struggle with the pride of his heart, he was led to embrace the Saviour. Though surrounded by friends that despised "this way," and treated his newly adopted opinions with worse than mere contempt, he, nevertheless, boldly confessed Christ, and was not ashamed to identify himself with the infant Baptist cause. Following up the preaching of Eld. Morse, whom, it is said, he uniformly went several miles to hear, he persuaded his spiritual instructor to hold meetings near the city, and from these meetings, a small Baptist Church arose, "of which," the account says, "young Zadoc became the first deacon." This Church secured the pastoral services of Eld. Noah Hammond, and attempted to build a Meeting-House, just West of the City of New London; but things wearing an unfavorable aspect, Eld. Hammond accepted a call from a Church on Long Island, where he resided some twenty years, a useful minister of the gospel. His bereaved Church, from the smallness of their number, and their proximity to Eld. Howard's Church at Niantick, was dissolved, and united with the 1st Church. The accession of Dea. Darrow and his brethren to the body of which Eld. Howard was pastor, bears date of about A. D. 1756.

His views in regard to "mixed communion," were said to be rather stricter than those generally entertained by the brethren to whom he had now attached himself; and this accounts for his attempt to establish the Hammond interest. But in 1756, the old Church seem to have been returning to their original ground of admitting only such to the communion of the Church, as "were baptized into it," according to apostolic usage. Mr. Darrow's growing public gift; the well known "good report" of his integrity; his intimate knowledge of the Scriptures, and soundness in the faith; his undaunted zeal for the doctrines of the cross, and his fearless advocacy of the rights of conscience, then so little understood, all seemed to lead his pastor and his brethren to regard him as their future leader. Unconscious of his own qualifications for the sacred office, he steadily declined receiving ordination till the failing health and resignation of Eld. Howard, induced him to give way to the unanimous call of the Church, and entreaties of his beloved pastor, whom he finally succeeded in office about A. D. 1775, possibly a little earlier, as we have lost the exact date. Abenezer Rogers was chosen deacon in his stead.

The number of communicants at this time was small. There were many trials, incident to the pastoral office, which the present generation can but faintly appreciate.

The law of the Colony, which at first enacted, "*That no persons within this Colony, shall, at any time, embody themselves into Church estate without*

the consent of the General Court, and the approbation of neighboring Elders; That no ministry or Church administration shall be attended by the inhabitants of any plantation or colony, distinct or separate from, and in opposition to, that which is openly observed and dispensed by the approved minister of the place, [i. e. "Standing Order."] These laws had been so far modified as to secure the Baptists from open persecution, but securing little beyond it. Eld. Darrow witnessed with pleasure the catholicity of Messrs. Adams and Byles—successive Congregational clergymen of New London—men ahead of their times in their enlightened views of the rights of conscience—who did not permit their names to come down to us as the abettors of those petty annoyances to which his brethren in less favored parishes were then exposed. From these and other streaks of light that began to illuminate the horizon of the Church of God, he anticipated the not distant rising of the sun of Religious Liberty. But there was a darker shade upon some parts of the picture, which, at times, led him and his Baptist co-laborers to despond. The process of exemption from taxation to support the religion of the State, was difficult, and often extremely vexatious; and there had grown up among the "steady habits" of the good people of Connecticut, an almost holy horror of dissenters of the Roger Williams school, who were said to seek the undermining of all the staid religious institutions of the land, founded by the pious pilgrim fathers.

Time-honored prejudice, so blinded the eyes of many good men in the church, and in the State, that they could not (it seems as if they *dared* not,) distinguish between a conscientious opposition to religious *intolerance*, and an opposition to *religion* itself. The Baptists of Connecticut were then few in number ; their Churches counting less than twenty ; their aggregate membership less than a thousand ; without Meeting-Houses, or with but poor apologies for them, located at a most obsequious distance from thickly populated points, as if afraid to offend the eye of the multitude. As a sect, taunted with their poverty of this world's goods and honors — accounted but illiterate and designing men — they felt that they were made the common pack-horse of all the sins of all the opprobrious sects from the days of the first Baptist to that time. In addition to these general discouragements, there were some *special* trials which Pastor Darrow had to encounter. The exciting scenes of the Revolutionary war were no where in the land more strikingly exhibited than in this patriotic portion of our State. But while the soul-stirring call of a suffering country, aroused the patriotism of all good men, and resulted in the nation's liberty ; yet the war was, undeniably, attended and followed by an alarming increase of infidelity, with a consequent laxity of morals, which were felt most, where the martial influence entirely prevailed as it did, for a long time, in this unhappy region ; where the treachery of Arnold, the abandonment of Fort Trumbull, the sacking of New London, the massacre at

Fort Griswold ; then the sight of families flying from the city to the country, and of warriors hastening to the points of danger — all together had fanned the hitherto gentle flame of liberty into a sublime and sweeping conflagration, which not only threatened destruction to the common enemy from abroad, but menaced the quiet fire-side of our brave ancestors with a more insidious and not less dangerous foe at home — *Infidelity* — an ever-present ally of war. It regarded not the sacredness of the cause for which our fathers mingled in the strife of arms. Infidelity, keenly scented on the track of war, like the jackall, on the battle-field, cares not whose cause is just, or who triumphs, so it can find victims to gorge a carrion, craving appetite.

Against this new and formidable enemy, father Darrow arrayed himself, conscious of the power of the Gospel to subdue the hearts of the wicked, and to roll back the swelling tide of skepticism, which came from the camp, or had been brought from France. The gibes of the open unbeliever, and the ribald songs of the free-thinker, made both pastor and people their unblushing butt of ridicule, as we are told by men who remembered the shameless songs, and coarse jests of a large class in this vicinity, at the close of the war. It was at this time, that all his energies were called forth to stand in defense of the gospel ; and signally did the cause of Christ triumph in that day that tried the fidelity of his people. The discipline of the Church, which the war had affected unfavorably, was restored with gospel strictness ;

the articles and covenant of the Church were carefully digested, and placed on record; mixed communion formally, as it had long been *practically*, renounced; backsliders reclaimed, and scores, from time to time, brought into the Church, many of whom had been revilers of the truth; till this ancient body which, at Eld. Darrow's accession, in 1756, had numbered, as we learn, but twenty-five, rose to be, numerically, one of the largest Baptist Churches in the State.

It was during this season of prosperity, some 60 or 70 years since, that the first decided "MISSIONARY MOVEMENT" in this Church occurred, which, from its early date and singular origin, deserves to be mentioned. It seems, the General Assembly of the State of Connecticut, had authorized the Governor to invite every religious Society in the Commonwealth, to contribute funds for the support of Missionaries, to be sent out under the patronage of the (Congregational) Association of Connecticut, to "*preach the gospel in the Northern and Western regions of America.*" A scheme so fraught with benevolence would, it was hoped, reconcile even Dissenters from the State establishment, to a temporary and indirect alliance between it and the Churches. Here was a dilemma. To comply with the request, would be to countenance this alliance; to reject it, was to disregard the cause of Missions. The Church, having received His Excellency's proclamation and request, promptly voted, 1. Their cordial approval of Missionary objects as "a laudable and

benevolent design." But 2. *This particular request could not be complied with, in the manner suggested, because, "the Association of Connecticut did not appoint the said Missionaries in what we (the Church,) consider an equal and impartial manner — the Association representing but one denomination."* 3. They wished to have it distinctly understood by all, that they "*do not recognize the right of the General Assembly to control them as a religious body, but only as members of civil society.*" Yet, 4. Lest this refusal to meet the Assembly's wishes, might be interpreted by the world, as a virtual disapproval of sustaining Missionaries, the Church "*appointed a Special Committee to solicit subscriptions for Missionary purposes,*" voting further, that "*such funds, so raised, should be placed at the disposal of any "BAPTIST MISSIONARY SOCIETY," that might be formed; and to promote this good object, the Church stood pledged to co-operate with any sister Church or Churches, or with any individual brethren who might be disposed to unite in carrying out this worthy object.*" Accordingly the subscription paper was circulated, and some *fourteen dollars* raised, which was not so small a sum for a Church to raise in those days. And from that time to the present, it is believed, this branch of Zion has continued to cherish a steady attachment to the cause of Missions, which, if not manifested in casting munificent sums into the treasury, has yet been felt as a duty, and prized as a privilege.

The field of Eld. Darrow's labors, at this time, was wider than that of modern Baptist Pastors. His

little army lay encamped on the shores of the Niantick, and in the valley of Jordan ; but his out-posts were scattered over New London, Montville, Black Point, Colchester, Norwich Plains, (Bozrah,) and even Long Island. The “Norwich Plains” Church (as it stands on the record,) was for some time held as a branch of this body, the names of all the constituent members being on the books of the mother Church. Busy in strengthening feeble interests around him, constantly holding forth the word of Life to the destitute ; planting new churches abroad, for which his own flock furnished a liberal quota of original members ; he did not, on that account, neglect his duties at home. Besides attending to his farming, he yet found time to hold meetings at River Head, Harbor’s Mouth, Great Neck, Lake’s Pond, Jordan, Rope Ferry, and Quaker Hill. He preached on the Sabbath and administered the sacrament monthly, except at stated intervals, at the house of one of his Deacons—John Beckwith,—till 1788, when the unfinished “Hammond Meeting-House” was removed from its old site, near Finger’s Brook, placed on land given by Eld. Darrow, near the “*Howard burying ground,*” and put in comfortable order by the Church. It continued to be their principal place of worship till 1848, having been from time to time enlarged and repaired, to accommodate a growing congregation. At stated times, the Church held their meetings on the Sabbath, and communions in the Court House, or at the dwellings of brethren Coit and Clark, in the city of New London, and at the old “Gorton Meeting-

House," on East Neck. The latter was, from time to time, repaired and occupied for one hundred and twenty or thirty years.

This Church united with the Second Groton, and other Churches, in forming, at Eld. Burrows' Meeting, an Association called the "**GROTON CONFERENCE**," which body, in 1789, embraced 14 Churches, 14 ministers, and about 1300 communicants. But Eld. Darrow and his people not approving mixed communion, as practised by some of the associated Churches withdrew, and united with the "**STONINGTON ASSOCIATION**." The Minutes of several of the first Sessions of the "**CONFERENCE**," commencing with 1786, are written out in full on our records.

To give an idea of the flourishing state of this Zion in the palmiest days of father Darrow's ministry, we subjoin a few statistics :

In 1786, added by baptism, 6; in 1787, 58; in 1788, 30; in 1789, 13; in 1790, 5; in 1794, 91.

It was during the extensive revival of 1794, that **FRANCIS DARROW** was converted and united with the Church. A late act of the General Assembly, which took effect about this time, graciously exempted all dissenters from the Ecclesiastical Establishment, from paying for its support, *provided*, they "certified" their attachment and aid to dissenting bodies of their choice. To show how grateful an almost disfranchised people were for small concessions, we need only to remark the lively joy which the Baptists of that day manifested for this deliver-

ance. True, it was not the complete enfranchisement which was embodied in the Constitution of our State at a later period. But it was hailed with a delight which was never surpassed by our Baptist fathers at any period of their history, for in it, they realized the speedy triumph of full Religious Liberty. From the point of time which they occupied, they could review the persecutions, the ignominy which their predecessors and some of their cotemporaries had suffered for vindicating the *very principle* which the masses in "the land of steady habits" were beginning to understand. By none was this *reaction* in favor of Liberty of Conscience received with more unmixed satisfaction than by father Darrow. For, his tenacious memory, had it been disposed to forget, (as his heart was to forgive,) could scarcely fail, at times, to recall the position which himself and brethren had occupied when branded as "*followers of the mad men of Munster, aiming to subvert all the established forms of religion in the land,*"—and this slander reiterated, till it came to be believed by many good men. He could not wholly forget the open opposition, the civil disabilities, and the countless embarrassments which had been imposed upon them solely for a steady, but respectful adherence to their convictions of truth and duty.

In 1801, BUDGE SMITH, an intelligent colored brother, licensed some time before, was ordained as an Evangelist. He was a sound, edifying preacher, whose memory is yet precious in Zion, but he did not live many years, to serve his heavenly Master in this

field. Budge had been a slave. The little property he had accumulated he left to the Church.

Brother **GEORGE ATWELL**, another licentiate of this Church, was ordained in 1802, and settled over the Saybrook Church. He finally finished his useful life at Enfield, in 1814, aged 48 years.

About this time, father Darrow's health had become so impaired by his extraordinary labors, by age and consequent infirmity, that the Church, by his advice extended a call to the Rev. **SAMUEL WEST**, of Bozrah, to become associate Pastor with Eld. Darrow, (then in his 75th year,) which he accepted, and came to reside among them in 1802. Eld. West, who had at first been a Seventh Day Baptist, was born in Hopkinton, R. I., in 1766. After embracing the Christian Sabbath, he was ordained at Norwich in 1799, and the same year settled over the Bozrah Church.

Two years after his settlement in Waterford, the First Baptist Church of New London was formed, by the dismissal of about fifty members from the old body. The new Church called Eld. West to the pastorate, but he continued, by agreement, to break bread to the Waterford brethren, till 1809. After twelve years of successful labor with the mother and daughter in Waterford and New London, he removed to Saybrook, and remained connected with that ancient Church till his death, in 1837.

FRANCIS DARROW was associated with his grandfather Zadoc, in 1809. But the latter continued to preach occasionally, as he was able, and when no

longer capable, from the weight of years, of blowing the gospel trumpet, as he had been wont-- his tremulous voice was sometimes heard, exhorting his spiritual children, counselling the youth, and affectionately inviting all to come to the Saviour. Deep and lasting impressions were made on the minds of his auditors, as they heard these last appeals from this patriarchal servant of God, who had worn himself out in the service of their fathers. But the time of his departure was at hand. He had "fought the good fight," for almost four-score years, since his conversion and union with the Church militant. He had ministered in the Deacon's and Pastoral office, more than three-fourths of a century.

Zadoc Darrow "fell asleep in Jesus," February 15, 1827, in the 99th year of his age. His funeral sermon was preached by Eld. West, his former colleague, from Deut. 32: 7. "Ask thy father," &c. Eld. D. was three times married. His first wife was Hannah Lester, by whom he had no children. His second wife was the sainted Hester Lee, sister of Eld Jason Lee, of Lyme, by whom he had four sons and four daughters, all of whom lived to have families, and several of whose descendants have been, or are still, ministers of the gospel. His third wife, the pious widow Pember, was united to him late in life, and died but five days before him, aged 94 years.

Elder FRANCIS DARROW'S MINISTRY.—From the time of his conversion to God, and connection with the Church, in 1794, Francis Darrow, who was the

son of Dea. Leinuel Darrow, and grandson of Rev. Zadoc Darrow, had felt his mind occasionally called up to the subject of "preaching Christ." In 1809, he was ordained, at the unanimous call of the Church, and made associate Pastor with his aged grandfather. Eld. Wilcox preached, and Elders Burrows, Lee and West, assisted in the exercises on the occasion. At that time, this Church did not, it must be confessed, present an inviting field. Its aggregate membership which, at one time, had arisen to nearly 300, was now diminished to about half that number; and these so rent by divisions, as to require the wisdom of an experienced leader to harmonize and build up this ancient Zion, which seemed to be threatened with dissolution. Among the causes of this diminution and unhappy declension, we may mention, 1. The protracted infirmity of the senior Pastor, whose wonted efficiency in doctrine and discipline, was no longer directly felt as it had been in the days of his vigor. 2. It lost some of its most efficient members, by the rising of new Baptist interests around it, a loss, however, which she ever felt to be a gain to the cause of Christ, and which she could not feel it, in her heart, to deplore. 3. The distraction, of what has since been called, the *Great Schism*, had not been fully healed. This schism had originated upon matters of Church discipline; in the progress of which, the administrators had been obliged to refuse to break bread to the Church. Council after council had failed to accommodate the difference; and when the body was supposed to be brought into "a

gospel travel," the Deacons refused to officiate, and one of them had to be suspended, and at last excluded; the Church Clerk refused to record what he considered "ungospel acts," and resigned; several of the best brethren stopped their travel with the Church, when the majority had believed the difference settled, which opened the wound afresh, and which was now pronounced, by the desponding, "incurable." 4. But the absence of any considerable revival since 1794, was a cause not to be overlooked, in accounting for the deplorable state of things in which Francis Darrow found his beloved brethren, when he was called to tend the scattered flock. Not discouraged by these things, but relying on help from God, in the hour of extremity, for those who tried to help themselves, the young Pastor cast his burden on the Lord, and soon had the happiness of seeing an improved state of affairs. The Lord remembered Zion.

The following years have been seasons of revival, viz: In 1812, baptized, 7; 1813, 40; 1814, 6; 1816 8; 1817, 77; 1820, 31; 1822, 7; 1824, 39; 1827, 5; 1830, 108; 1831, 5; 1833, 65; 1838, 20; 1841, 50; 1842, 62; 1843, 64; 1845, 5; 1847, 67. And during most of the intermediate years, when no special effusion of the Spirit has been enjoyed, there have been some additions.

The aggregate number baptized by our present Pastor, has been about seven hundred, being an average of nearly seventeen per year, during a period of more than *forty years*. There have been, perhaps, few Churches in the land, in whose midst a

greater number of spiritual children have been “born into the kingdom,” the most of whom, we rejoice to say, have continued steadfast in the truth; but many have gone to join the Church triumphant.

Between twenty and thirty of our number have become faithful ministers of the New Testament; among whom, in addition to brethren Smith, Atwell, and others already mentioned, we may also enumerate, J. C. Holt, licensed in 1822; Peter Latimer, licensed the same year; G. T. Chappel, united in 1817; J. P. Brown, united in 1841; to which we add, among others, who were original members with us, and have since entered the ministry, Ira R. Steward, united in 1816; Allen Darrow, son of Eld. Francis Darrow, united in 1817; D. D. Lyon, 1830; Edwin Brown, grandson of Eld. Zadoc D., in 1824, &c. &c.

From 1827 to October, 1850, Eld Francis Darrow was the sole Pastor, he completed, in September, 1850, the 40th year of his pastorship; and attended, in usual health, the New London Baptist Association, held at Norwich, (which he assisted in organizing in 1817,) where he took a part in its services, but returned to close his labors on earth. He preached his last sermon to his beloved people with a most blessed unction on Sabbath, September 29, 1850, in usual health and strength. The latter part of the following week he became unwell, and continued to fail every day, till Tuesday the 15th of October, 1850, when his happy spirit, like a peaceful angel, fled to the bosom of his God. His age was 71. His funeral was attended by an immense concourse of people

from the surrounding region, on Thursday, October 17, when an appropriate sermon was delivered by Bro. C. Willett, of New London, from 1 Kings 20: 11. Bro. E. R. Warren, of New London, P. G. Wightman, of East Lyme, and our venerable father Augustus Bolles, participated in the services of the mournful occasion. Several other ministers were present, and followed his remains to the grave. His venerable widow still survives. He left behind three children, two sons and one daughter. One of his sons is a minister of the Gospel in Pomfret, and his daughter is the wife of Eld. Nathan Wildman, of Lebanon. He left also a grand-daughter, whose husband, Eld. Jacob Gardner, is the Pastor of the Baptist Church at East Haddam.

Eld. AUGUSTUS BOLLES, of Colchester, has been invited to officiate until the Church shall elect a Pastor, and is serving the Church with much ability, and to their general acceptance.

In 1848, the Church completed their new house of worship, at a cost of about \$5000. It is a commodious structure, centrally located at "Jordan;" and near by on the "Banks of Jordan," they have selected, and by a little labor, rendered their baptizing place very convenient. Their present number of members is about 400, of whom father Stedman Newbury, is the oldest, being now (1850,) in his 99th year, and having been for nearly three-fourths of a century an exemplary member, whose tenacious memory and still vigorous mind, have greatly aided in compiling this sketch.

DEACONS OF THE CHURCH.—Of the twenty-one or twenty-two Deacons of this Church, during the space of one hundred and forty years, the scriptural number of “seven men of honest report,” are still living; four of whom were ordained during the past year.

This Church first adopted written **CHURCH ARTICLES AND COVENANT**, in due form, in 1786. These were revised in 1824.

The Church has been served in order of succession, by fifteen brethren as **CLERKS**. Bro. Joseph Avery is the present Church Clerk.

November 8, 1849, brethren Jas. Beckwith, Leonard Crocker, Jonathan Caulkins, and Isaac Avery, were ordained Deacons. These brethren, together with Elisha Beckwith, Gilbert Rogers, and John Smith, now constitute our Board of Deacons; the last three having held the office for many years.

In view of our History, from the first to the present, we have to exclaim, “What hath God wrought?” May our younger brethren, our children, and our children’s children, still occupy this field, till our Saviour comes. **AMEN.**

2d BAPTIST CHURCH, WATERFORD.

We would modestly (say the Church, in giving us this History,) narrate the steps we have taken, and thankfully record the good hand of our God upon us.

Our location is in the North East part of the town. Previous to our organization, there was no Baptist Church much nearer than four miles. The inhabitants of this region had too generally given themselves up to Sabbath breaking, intemperance, gambling, profanity, and almost every other evil work, so that the few who sighed and cried for the abominations done in the land, thought it truly missionary ground.

The Board of the Connecticut Baptist State Convention, in the year 1835, appointed Rev. ERASTUS Doty to labor among this people a portion of the time. His labors were not in vain. A few Baptists, members of different Churches, formed themselves into a Conference, April 19, 1835, for the purpose of advancing the cause of the Redeemer, expecting in due time that a Church would be formed. Two were received by letter at this meeting, and one as a candidate for baptism. On the 24th, three more were received into fellowship; and one on the 24th of May following. Thus the incipient measures were taken towards our present existence.

It very soon became apparent, that a house of worship was much needed. Bro. Doty, by request, drew up a constitution, and subscriptions were liberally made for the object. The house was completed that season. A series of religious meetings were held, and a goodly number of youth and others, were converted. Several neighboring ministers aided in these services. The commandment of Jesus, and the sight of the waters, as usual, induced the convert virtually to say, "here is water, what doth hinder me to be baptized?" The voice of Providence seemed now to order a more distinct Church organization. Accordingly, after one or two preliminary meetings, another was appointed, and held at the dwelling house occupied by bro. Isaac Thompson, on the evening of the 14th December, 1835. Eld. E. Denison, from Groton, by request, being present, acted as Moderator, and bro. D. D. Lyon, as Clerk. After solemn prayer, a Covenant and Articles of Faith were read deliberately, and upon a free expression of views, were agreed to by every member of the Conference present, except one. Whereupon a preamble and resolution was passed, that, from henceforth, we consider ourselves as an independent Church, to be known as the "**SECOND BAPTIST CHURCH IN WATERFORD.**" It was then voted, that we call a Council, with a view of obtaining their fellowship.

The Council met on the 31st December, and after patiently examining the question, voted, unanimously, to extend to us the hand of fellowship. Eighteen

were thus recognized, and the following day the usual services were performed. Sermon by Elder F. Wightman. To add to the solemnity of the services, seven young persons were buried with Christ in baptism by Eld. E. Denison. Thus this little ship which had a somewhat singular model, was, on January 1st, 1836, publicly and joyfully named, and launched into the ocean to be tossed (as the future has disclosed,) with tempests of opposing powers, anti-gospel influences, come-outism, and false brethren, threatening to involve ship, officers, and all hands in one common ruin.

While these things have been filling up a part of our history, we will see how our God has hitherto steered the barque through the howling tempest, and amidst the reefs and quicksands of our voyage to the present hour.

The work of grace continued through the winter, when Eld. E. Denison became our Pastor. He entered more directly upon his duties on the 1st of April, 1836, for three-fourths of the time for the first year, and the whole time for the second year. During these two years, about forty were admitted by baptism and letter, and more than two hundred dollars were raised by the Church and community for various benevolent objects.

Elder **ALFRED GATES** followed in the pastorate, and continued with us about two and a half years; during which time a number were added, chiefly by letter. Eld. Gates closed his labors in October 1840. Occasional supplies were obtained, until December

26, when it was voted that Bro. D. D. LYON should take the lead of the meeting and improve his gift. February 23, 1841, an engagement was made with Eld. JOHN PAYNE, to preach half the time. During the years 1842 and 1843, a very general and powerful revival brightens the pages of our history; extending also into 1844.

On the 24th of February, 1842, Bro. D. D. Lyon was employed to preach for the ensuing year. On the 8th of April, 1843, three brethren, viz., George D. Jerome, Asa Wightman and Curtis Keeney, were chosen Deacons. Bro. Lyon closed his engagement, April 1843.

Bro. P. G. WIGHTMAN, a licentiate of the First Church, Groton, then entered upon his labors as Pastor, and on the 20th September following, he was duly set apart to the work, more publicly, by ordination. The Deacons elect, were also ordained on the same day. Bro. Wightman continued his ministry with us until April, 1846. During his labors here, a large number were brought to the knowledge of the truth and baptized, and some were added by letter.

Some events of deep interest and trial are on the pages of our history of these times, but "Jehovah sits on the flood." Had it not been that the Lord was on our side, the enemy had swallowed us up quickly. As the ship rocks and reels amidst conflicting waves, so the Church endures the commotions that tries her workmanship, and her strength.

If our God remove one servant to a more congenial clime, he has another to breast the elements

here. Bro. N. T. ALLEN, a licentiate from Wickford, R. I., by request engaged to preach half the time for us; the other half for the Union Church, Montville. The question of Church and Society, acts of discipline, grievance of some members, &c, were agitated during the Spring of 1846, and finally adjusted by a mutual council. Bro. Allen was ordained on the 12th day of August, at the Union Church, Montville, with the cordial co-operation of this Church. Bro. Allen enjoyed the confidence of both Churches during his labors with them, but upon the pressing request of the Church at Groton Bank, he commenced his labors with them the 1st of April, 1847. We were again destitute of a Pastor for a few months; after which we were favored with the services of Bro. G. R. DARROW, a licentiate of the Union Church, Montville. During his stay with us, a revival was enjoyed which resulted in the addition of sixteen to the Church. His engagement ended March, 1848.

Bro. C. Keeney was licensed to preach January, 1848. Eld. E. Denison entered upon the Pastorate, April 1, 1848, again, upon a unanimous call from the Church; having been absent from the Church ten years.

In April, 1850, Bro. Curtiss Keeney, (Bro. Denison having left, after two years service,) became our supply. A good degree of harmony and peace prevails throughout the Church. Our present number is 116.

1st BAPTIST CHURCH, EAST LYME.*

The History of this Church is shaded in some obscurity. Baptist sentiments began to prevail here, before the year 1730, through the labors of the venerable **VALENTINE WIGHTMAN**, who was Pastor of the Baptist Church in Groton. As early as 1747, Nathan Jewett, of Lyme, was expelled from the Legislature, for being a member of a separate Church ; and this is supposed to be the Church to which he belonged.

The first records to be found commence in 1752, from which time a faithful account of their walk has been preserved. Eld. **EBENEZER MACK** was then Pastor, and the names of sixty-eight are recorded as members. The first Meeting-House was erected in 1755. Eld. Mack labored faithfully for more than sixteen years, through various vicissitudes of prosperity and adversity, when, at his request, he was released, on account of feeble health, from the pastoral care ; yet he continued in covenant relation, though soon after he ceased to walk with them in the ordinances, because he thought it inconsistent for a Baptist Church to build and commune at the Lord's table

* This Church was called the Baptist Church in Lyme, until 1839, when it was changed to East Lyme, on account of the division of the town.

with those who held and practised infant sprinkling. A council was called, which gave their decision in favor of Eld. Mack ; and from this council, originated the Stonington Association.

While thus without a Pastor for several years, they were occasionally visited by Eld. Zadoc Darrow, Eld. Joshua Morse, and others, who preached and administered the ordinances. In one of his visits, in 1771, Eld. Morse proposed that this Church, and the Church to which he ministered should "enter into a sisterly relation. The brethren requested him to state what his Articles were. He replied, "*That none be admitted to membership but real believers, and nothing be practised for baptism, but immersion.*" His first proposition was unanimously adopted, and the second, by a large majority.

Yet, the Church became much scattered, and the few who remained were in great discouragement. A day of fasting was appointed, to pray to God, as the Lord of the harvest, for an under-shepherd, and inquire whether the man was among them. They were soon convinced that he was ; and called JASON LEE to be their Pastor. He was the son of Eld. Joseph Lee, Pastor of a Church at South Hold. Long Island ; yet his family lived in Lyne. In 1774, a council of sister Churches was called, and they proceeded publicly to set him apart to the work of the ministry. From this time, a good degree of prosperity was enjoyed. The labors of their Pastor were blessed to their edification, and sinners were seen "flying as a cloud, and as doves to their win-

dows." Branches were formed in Marlow and Lempster, in New Hampshire, and in the North Society, in New London, (since called Montville.) The *Separates*, as they were then called, became the most numerous in the Society. The standing order could not lay a tax on them as formerly, for the support of their minister; for when they assembled for the purpose, the Separates also met with them, and the vote was carried, to have "No Tax."

About this time, several of the brethren gave evidence that they were called of God to a more public work; and in 1782, ELEAZER BECKWITH was ordained as an Evangelist, and "given up" to take the pastoral care of the branch at Marlow. Eld. Beckwith, afterwards became one of the most entertaining preachers. Large crowds assembled to hear him, and some who remember him, testify, that above any one else, he seemed to bring heaven near.

The same year CHRISTOPHER MINER was called to ordination. He removed the following year to Chatham, where a Baptist Church was organized a few months afterwards.

The next year, RICHARD SILL was set apart by ordination, to the work of an Evangelist. During this year, it is recorded, that in view of the numerous backslidings of God's people, and the absence of the Holy Spirit, a day of Fasting and Prayer was appointed, which was attended by evident influences of Divine power. The wandering began to return, and many were hopefully redeemed from sin and death. This Church, with others of the same faith, united

in 1786, in forming the Groton Union Conference, of which Eld. Lee was the first Moderator. The object of this Union was, mutual edification, and to make provision for the poor of the flock, especially the widows and orphans of deceased ministers; and the support of ministers, if any should become infirm. [The records of the first meetings were kept in the same book with the Church records.] The Church first reported their numbers to this Conference, in 1788; at which time there were 219. In the following year, with the assistance of council from sister Churches, William Comstock and Nehemiah Huntley were ordained as Evangelists.

Until the year 1795, occasional communion with the Pedo-Baptists had been allowed, although a majority had all along been opposed to it. They now resolved to follow gospel order. After a short interval of trial and labor, the Lord again appeared to build up this Zion. In 1797, Eld. William Hill, and a large number of brethren from Saybrook, united in covenant and labor with them.

The year 1798 is distinguished by the commencement of still better days. Through this, and the following year, the most powerful revival was enjoyed that this Church had ever seen.

The Church called two more of their number to the ministry; Nathan Champlin, who was ordained in the year 1800, and William Welch, in 1801. The work of grace was still seen in occasional conversions, until 1804, when, on account of the dearth, both in spiritual and natural things, a day of fasting

and prayer was observed. This was followed not only with temporal, but also with spiritual prosperity. In the years 1806 and 1807, ninety-nine were received by baptism. The cause steadily advanced, until they were called to part with their beloved leader. In March, 1810, after three months of distressing illness, which was endured with exemplary patience, Eld. Lee died, in full expectation of a glorious immortality, in the 70th year of his age, the 40th of his ministry, and the 36th of his pastoral labors. It would be gratifying to transcribe the memento of affection recorded, but our brief space will not allow.

The Lord remembered them in their affliction, and sent Eld. Asa Wilcox to go in and out before them. He commenced his labors by preaching a discourse at the funeral of Elder Lee, from 2 Tim. 4: 7, 8. During the eight years of his ministry, some seasons of refreshing were seen, and although they encountered many trials, and dismissed 25 of their members to form the Waterford and Montville Church, and others were set off to the 2d Church in Lyme, their number which, at the death of Eld. Lee, was 431, was increased to 441.

In 1816, Mr. JAMES DAVIS, a minister in the Congregational order, was received, upon a relation of experience, and baptized by Eld. Wilcox. He was ordained a few months afterwards by a council called for the purpose. From their first record to this time, gospel discipline had been faithfully and promptly observed. Committees appointed to visit members living in Marlow, Lempster, Saybrook and Mont-

ville, never failed to make their report at the proper time, except in a very few instances. When compelled to the painful duty of withdrawing the hand of fellowship, the chapters and verses of the Holy Word, requiring the act, were faithfully cited, accompanied with a pathetic exhortation to immediate repentance. A request was now sent to the branch in Lempster, that they should unite with other Churches, or form themselves into an independent Church.

Eld. G. W. APPLETON was their next Pastor. He remained about four years. In 1821, the brethren in Lempster sent Ezra Miner to the Church, requesting his ordination. A council was accordingly called, and he was solemnly set apart to the work of the ministry. At the request of the Church and council, the sermon was preached by the candidate. After the resignation of Eld. Appleton, they were destitute of a Pastor for nearly a year. Eighteen were set off to form the Chesterfield Church in Montville, and their numbers were reduced to less than 200.

About this time, NATHAN WILDMAN came among them, and his labors were richly blessed. In 1824, they called him to ordination, and prosperity again shone upon them. Refreshings of the Spirit were frequent; more than 100 were added by baptism during his ministry. In the year 1831, William A. Smith was licensed to preach the Gospel.

Eld. FREDERICK WIGHTMAN succeeded to the pastorate in 1832, whose faithful and endearing labors were followed the next Spring by a precious

revival, in which 40 followed the Saviour in baptism. He was succeeded, in 1838, by Eld. Wm. PALMER. In 1840, a cheering work of grace appeared in the South part of the Church, and nineteen were baptized. On account of a division of the town, the name of the Church was changed. In the Winter of 1841-2, after the resignation of Eld. Palmer, Eld. Amos D. Watrous held a series of meetings, in which large accessions were received. The Spring following, twenty were dismissed, to form the Lyme Church; and the next winter, fifty-five were set off forming the Second Church in East Lyme.

Eld. F. WIGHTMAN accepted a call again, to become their Pastor, and was soon permitted to see the fruits of his labors. They now, (June 1842,) removed to a new house of worship, in which God had already manifested his presence, before it was completed. Here they had previously listened to the experience of young converts, who offered themselves for baptism. Their Pastor being compelled, by sickness, to resign, Eld. CHESTER TILDEN was called to the charge, who labored with them a little more than two years.

Their present Pastor, P. G. WIGHTMAN, commenced his ministry among them in the Spring of 1846. The next winter a series of meetings were held, in which Eld. J. S. Swan, and some of his brethren assisted. The Lord revived his work, and eighty-four were added by baptism; and through the abundant mercy of God, this ancient Church still holds on her way. Her present number is 263.

2d BAPTIST CHURCH, EAST LYME.

This Church was constituted December 29, 1842, of 58 brethren and sisters, from the Baptist Church in East Lyme, and the First Church in Waterford, who had obtained letters for such purpose. The Church was publicly recognized by a council, January 12, 1843. A chaste and convenient Meeting-House was erected for the Church, and opened for the worship of God, in September, 1843.

In April, 1843, Eld. **JAMES HEPBURN** was elected Pastor, and continued with the Church in this relation, for three years. He was succeeded by Eld. **FRED'K WIGHTMAN**, who also served the Church three years, when, being disabled by a painful sickness, he resigned his charge. The Church then invited Eld. **PALMER** to take the charge of the Church, but he also was unable to do so, on account of sickness.

Since the Church was organized, fifty-five have been added; nine dismissed; ten died. Present number, ninety-four. Present Pastor, **H. HEDDEN**; **F. W. BOLLES**, Clerk.

BAPTIST CHURCH, LYME.

The Baptist Church in Lyme, was publicly recognized May 11, 1843, the services of the occasion being held in the *Door-Yard* of Stephen L. Peck, Esq., the Congregational Meeting-House having been refused for the occasion; and the Baptists, at the time, being destitute of a place of worship.

The Church consisted of 70 members, 40 of whom were received by baptism, and 30 by letter. The sermon of recognition was preached by the lamented **MILLER**, of Essex, from the text, 1 Pet. 2: 5. "Ye also as lively stones are built up a spiritual house." A large number of ministers and brethren from neighboring Churches were present, and the season was one of deep and thrilling interest.

This Church had its origin, principally, in a precious revival enjoyed under the Evangelical labors of Eld. A. D. WATROUS, in which many were converted; and scattered Baptists, who had long resided in the vicinity, were brought together, and united in the covenant relation. Occasionally, this place has been visited by Baptist ministers for a period of over fifty years. Elders West, Dodge, Darrow, Wilcox Palmer, and Shailer, and others, have here sown much good seed of the kingdom. A neighborhood prayer meeting maintained by a few brethren and

sisters, in 1840, was, no doubt, influential in preparing the way for the precious revival which followed, and the gathering of the Church. Bro. Watrous' labors were continued for the space of six months, and were eminently owned of the Lord.

Eld. BROCKET became Pastor, and labored with encouraging success two years and a half. A neat and convenient Meeting-House was erected in 1842-3, and opened for the worship of God, May 25, 1843. Elder Watrous again labored with them in the Winter of 1843, and Eld. Stewart in the Winter of 1844, with much success, assisting the Pastor, Eld. Brocket.

At the time of Eld. Brocket's leaving, in April, 1845, the Church had increased to one hundred and thirty. Bro. Brocket was succeeded by Bro. A. D. Watrous, in the Pastoral care of the Church, who continued two years and a half; and was followed by Eld. Wm. Smith, six months; who was also succeeded by Eld. J. B. Damon, in April, 1848, who continued to serve the Church, with general acceptance, till 1850. The present number of the Church is 174. Eld. T. BARBER is their present Pastor.

BAPTIST CHURCH, NORTH LYME,

This Church was organized in 1810, by the covenant union of six members. During the year, twenty-five others were added, and one in the following year. During the first three years, Eld. ASA WILCOX administered the Church ordinances.

In 1813, Bro. MATTHEW BOLLES was ordained Pastor, and continued three years, during which, 37 were added. He was succeeded by Eld. WILLIAM PALMER, who continued six years; and 25 more were added. In 1822, Bro. Jabez S. Swan received a license to preach the Gospel. The two succeeding years they had no stated Pastor, but sustained the ordinances of the Church through the ministry of several of the Lord's ambassadors; and during the time were encouraged by the addition of twenty-four by baptism.

In 1824, Bro. HENRY STANWOOD commenced laboring with them, and rendered essential service by setting things in order, and inducing a good degree of discipline. He was subsequently ordained. During his ministry, 34 were added by baptism.

In 1827, Eld. TUBAL WAKEFIELD accepted the Pastorate, and Bro. J. Pilgrim and James Stark were licensed. Their numbers continued about the same. In 1830, they were again without a Pastor, but the

ordinances of the Church were administered to them by Eld. B. G. Goff; and though laboring under such disadvantages, the Church enjoyed a good degree of prosperity.

In 1831, Eld. ALVIN ACKLEY became Pastor, and thus continued three years; during which the Church was strengthened in grace as well as numbers. The same might be said of the two succeeding years, when Eld. Andrew M. Smith dispensed to them the word of Life.

In 1846, Eld. EBENEZER LOOMIS accepted the Pastorate for one year; when he was succeeded by Eld. E. DENISON, about one year, when he again succeeded, and continued two years. During their Pastorship, the Church prospered. For a few months they were again without a Pastor. Then for a short time, Eld. WILLSON COGSWELL labored successfully among them.

In 1842, Eld. THOMAS DOWLING commenced his labors with them. During whose ministry, of almost four years, many difficulties were passed through, and much good accomplished.

In 1846, Eld. CHESTER TILDEN succeeded to the Pastorate, and was followed by Eld. SIMON SHAILER. Bro. W. W. MEECH was ordained their present Pastor in June, 1850. Their present number of members is 144.

BAPTIST CHURCH, HADLYME.

Early in the present century, a few families had Baptist members, but scattered and disorganized, they were incapable of exerting any efficient influence. They were, however, visited occasionally by Elders **MATTHEW BOLLES** and **SIMEON SHAILER**, whose labors were blessed, and thus a branch of the North Lyme Baptist Church was established.

In 1820, this branch was organized into a Church, under its present name ; and for several years enjoyed a good degree of prosperity ; but at length, in 1840, through dissensions, the Church became extinct.

In 1849, it was reorganized, when 10 were added, making their whole number 32. They are at present supplied by Bro. Wm. **HARRIS**, a licentiate. Dr. A. M. Holt, Clerk.

BAPTIST CHURCH, SAYBROOK.

As early as 1729, several persons in the vicinity of Saybrook, North Quarter, (now Winthrop,) embraced Baptist sentiments, and were occasionally supplied with preaching by Baptist ministers from the Eastern part of the State, and from Rhode Island. As their numbers increased, they began to excite the jealousy of the magistrates, who, in common with a majority of the settlers at that day, held that the views of the clergy, and the doctrines of the Saybrook Platform were the only true rule of faith and practice; and as the independent yeomanry of Saybrook, North Quarter, would not consent to relinquish their views of Scripture doctrine, and embrace those contained in the bulwark of Congregationalism, the Saybrook Platform, it need not surprise us to learn that in February, 1744, fourteen persons were arrested in this place for holding a Baptist meeting; the charge brought against them was, "*for holding a meeting contrary to law, on God's holy Sabbath Day.*" They were arraigned, tried, fined, and driven on foot, through a deep mud, to New London, a distance of twenty-five miles, and thrust into prison, without fire, food, or beds, where they remained, enduring dreadful sufferings for several weeks, and probably would all have perished, had not some Bap-

tist brethren, residing in New London, Great Neck, carried them provisions. One of those who was thus imprisoned, was an infant, carried in her mother's arms, which infant afterwards became the wife of Mr. Stephen Webb, of Chester. Another was an unconverted man by the name of Job Bulkley, at whose house the meeting was held; the patience with which these disciples of Christ bore their sufferings, and their fervent prayers to God for him and their persecutors, (for, like Paul and Silas, they prayed and sang praises in the prison,) were blessed to his conversion. They were released in the Spring of 1744, and on the 15th of July, in the same year, a Church was constituted, consisting of seventeen members, and the name of Job Bulkley (mentioned above,) was placed at the head of the list.

From this time till 1776, being few in numbers, and poor as to this world's goods, they had no stated Pastor; their Deacons, William Wilcox and Amos Potter, generally took the lead of their meetings, and Eld. JOSHUA MORSE, (then residing in Montville,) administered the ordinances to them, and labored with them as often as his duty to his own flock would allow. In this connection, perhaps, it may be well to give a short biographical sketch of Eld. Morse, as several of the oldest members of the Church were converted under his preaching.

Mr. Morse was born in South Kingston, R. I., in April, 1726. His ancestors were Baptists. Young Joshua was awakened and converted, under the preaching of the celebrated Whitefield, at the early

age of sixteen; and commenced preaching at the age of eighteen, in Stonington, Conn. Here he met with much opposition from the clergy and others, who declared that his preaching was not "*according to law.*" At that time, according to the law of the Colony, every man who permitted a dissenting meeting to be held in his house, was subject to a fine of £5; the minister who officiated, to a fine of 10s.; and every hearer, 5s. The first time Mr. Morse preached in Stonington, he was apprehended by the magistrate, and sentenced to pay the fine or be whipped ten lashes. Being unable to pay the fine, he was led to the whipping-post, when the constable who was to execute the punishment, refused to perform his office, and after expostulating with the magistrate on the cruelty and injustice of the sentence, tendered the amount of the fine from his own pocket. The magistrate, probably ashamed of his own conduct, offered the money to Mr. Morse, and bid him go peaceably away. Mr. Morse declined receiving it, and his persecutors, finding him determined to labor in the cause of his Master, left him for that time. In one of his meetings, a Reverend gentleman came in soon after he commenced, and putting his hand upon his mouth, bid another man strike him. At another time, a man came in while he was preaching, and struck him with so much violence, as to bring him to the floor. At another meeting, he was knocked down while engaged in prayer, and dragged out of the house by the hair of his head, down some high steps to the ground, and so severely bruised in

his head and face, that the scars remained until his dying day. He was often threatened by mobs, who were prevented from injuring him, only by his great presence of mind, and his meek and forgiving spirit.

But amid all his persecutions, his labors were abundant, and they were crowned with success. He was ordained in 1749 or 1750, and resided in Montville, till 1779, except two years which he spent in Fishkill, N. Y. In 1779, he removed to Sandisfield, Mass., where he remained till his death, which occurred in July, 1795, in the 70th year of his age, and the 53d of his ministry.

In 1776, Eld. ELIPIHALET LESTER was ordained Pastor of the Church, and continued his ministry, (with the exception of two years,) till 1796, when he resigned. Mr. Lester was born in New London, Great Neck, about the year 1730. It is supposed that one or both his parents were Baptists. The time of his conversion we cannot state with accuracy: it seems that he was awakened under the preaching of the celebrated Whitefield, in 1745 or 1746, and it is probable he was converted soon after. It appears that he had preached for a considerable length of time, to the Church in Waterford,* before he removed to Saybrook. Mr. Lester was an acceptable preacher—a man mighty in the Scriptures, and one who shunned not to declare the whole counsel of God. During his ministry, the Church were called

* He was an assistant to Pastor HOWARD. See their History.

to pass through many trials, yet their attachment to him remained unshaken, and his labors among them were very successful. After his resignation, he removed to Killingworth, now Clinton, Conn., where he remained several years, occasionally preaching to the little band of Baptists who assembled there; but toward the close of his life, he removed to North Bristol, now North Madison, Conn., where he fell asleep in Jesus, in June, 1815, at the advanced age of eighty-six.

Soon after his resignation, they obtained the services of Eld. **WILLIAM WELCH**, who remained with them till 1801, when he removed to East Hampton, Conn., where he deceased in 1830 or 1831.

In 1802, Eld. **GEORGE ATWELL** became their Pastor, and remained with them till 1806. Mr. Atwell was born in Montville, Conn., in September, 1766. During his ministry, about seventy persons were added to the Church. After his removal from Saybrook, he settled with the Church in Enfield, Conn., where he remained till his death, which occurred in April, 1814. During the whole of his ministry, his health was feeble — yet he ceased not to labor zealously in the cause of his divine Master.

In 1807, Eld. **ASA SPENCER** became their Pastor, and remained with them about two years. No considerable accessions were made during his ministry.

In 1810, Eld. **W.M. WITTER** removed here, but was not ordained till 1811. He remained with them till 1814, when he removed to Colchester, and afterwards to the State of New York.

In 1814, Eld. SAMUEL WEST became their Pastor., and remained with them eight years. Mr. West was born in Hopkinton, R. I., Oct 6, 1776. He was the fourth son of Eld. Thomas West, who at that time was Pastor of the Sabbatarian Church at Hopkinton. He was awakened under the preaching of his father, when a little more than eleven years of age. After remaining for more than five months in a state bordering on despair, being unwilling to reveal his feelings to any one, he was at last brought out of darkness into light, and so sudden and overwhelming was the change, that he sank to the earth. He did not unite with the Church till the following year, and previous to his baptism, was in great darkness of mind ; but after the ordinance was administered, light broke into his soul, and he addressed those who had assembled, with much energy and pathos.

In 1782 or 1783, his father removed to Vermont, and in 1785, Mr. West, having married, followed him thither. He resided in Vermont nine years, and it was there that he first became impressed with the conviction that it was his duty to preach the Gospel. Desirous of divesting himself of these impressions, he removed from Vermont, and having left his family in Griswold, Conn., proceeded to the Susquehanna County, in Pennsylvania, (at that time a wilderness,) and purchased a tract of land there, thinking that in a country, so thinly settled, he should find no hearers, and consequently should be exonerated from the duty of preaching. Having made the necessary prepara-

tions, he returned with the intention of removing his family thither, but the Lord met him on the way, for before they had proceeded more than ten miles, he was attacked with the yellow fever, and compelled to stop. In this sickness, he was brought very low, and on his recovery, resolved no longer to contend with the Almighty. He accordingly took up his residence in the vicinity of Norwich, and was licensed by the Norwich Church, (at that time a branch of the Church in South Kingston, R. I.,) in the year 1798. He was ordained by the same Church in 1799, and labored with the little Church in Bozrah, till 1802, when he removed to New London, and became a colleague with the venerable Zadoc Darrow, of Waterford, till 1804, when a Church having been constituted in New London, Mr. West became its Pastor. He remained with them ten years, and during his residence there, several revivals occurred, in one of which, nearly one hundred were added to the Church.

In 1814, he removed to Sayville, as stated above, and during his labors here, thirty-six were added to the Church. He never dissolved his connection with this Church, but, after removing from this place, preached with several Churches in the neighborhood, till the time of his decease, which occurred in North Madison, Conn., in 1837, in the seventy-first year of his age, and thirty-eighth of his ministry.

Since Mr. West's removal, the Pastors of the Church have been as follows: —

Elders JOSEPH GLAZIER, RUSSELL JENNINGS, WM. DENISON, (during whose ministry sixty-nine members were dismissed to form the Fourth Church in Saybrook, now the Chester Church,) BARUCH BECKWITH, JOHN H. BAKER, FREDERICK KETCHAM, H. S. HAVEN, PIERPONT BROCKETT, ALBERT DENISON, R. K. MILLS, HARMON ELLIS, and RALPH H. MAINE, their present Pastor, settled in June, 1850.

Their present Church edifice was erected in 1773. Its dimensions are about thirty-two by twenty-five feet. It was moved and repaired in 1831. The Church has also a pleasant Parsonage ; but are struggling with much difficulty to support the Gospel among them. The present number is 54.

COLCHESTER BAPTIST CHURCH.

This Church was organized in September, 1780, and consisted of eleven members. The blessing of the Lord was on them. In less than one year, their number was more than doubled. One of the brethren, **CHRISTOPHER PALMER**, soon gave evidence of a call from God, to the work of the Gospel ministry. The Church appointed him as their leader, and under-shepherd; and by the blessing of God, on their mutual labors at the time of his ordination, which took place in 1782, numbered 43 members.

They enjoyed the ministry of this good man for about twenty years; during which time, they were increased to 100 members; but they passed through severe trials, in consequence of a difference of views on the subject of communion. As early as 1784, the majority were decidedly in favor of strict communion; but voted to give liberty to a few, who requested it, to commune with Congregational Churches. This vote has ever been a fruitful source of uneasiness among the members; its effects are still severely felt, and should teach the impropriety of all attempts to compromise, at the expense of principle.

From 1801 to 1806, the Church was without a Pastor but received occasional visits from Elders

Wilcox, Morse, Wightman, and others, and about 60 were added to the number.

During the year 1806, **ELIADA BLAKESLY** was ordained Pastor. He labored with them about four years, when Bro. **Wm. PALMER** settled with them; by whom he was called to ordination in 1812. Eld. Palmer continued with them, with the exception of one or two years, until 1824. During his ministry, the Church enjoyed a good degree of prosperity; 125 were added to them. He was succeeded by Eld. **TUBAL WAKEFIELD**, who remained about three years; after which, they were supplied by Eld. **H. WILCOX**, until his death, in 1832. After the lamented death of Bro. Wilcox, the Lord showed mercy on them by sending among them Eld. **B. G. GOFF**; during whose ministry, about 40 were added. After him, Eld. **L. MEECH** succeeded one year in the Pastorate. During the year 1843, they enjoyed a precious revival, under the labors of Eld. **B. HICKS**. The two succeeding years, Eld. **E. LOOMIS** was Pastor.

Early in 1846, they called Bro. **PERCIVAL MATTHEWSON** to the Pastoral office; and in the course of the year, he was ordained. He labored three years with them, and baptized 26. The Church was then supplied one year by Bro. **Wm. W. MEECH**, a licentiate of the First Church in Norwich.

The present year, 1850, they are favored with the labors of Bro. **H. B. WHITTINGTON**, who is also a licentiate. Thus the Lord has led his people, so that, instead of the fathers are the children, who are still trusting in him. Their present number is 107.

BAP. CII., COLCHESTER, BOROUGH.

In June, 1836, a number of brethren and sisters, living in Colchester, belonging to different Baptist Churches, met, to take into consideration whether it would be expedient, under existing circumstances, to be organized into a Church or not; if so, it might tend to the glory and honor of the Great Head of the Church, the spiritual good of those who were willing to engage in taking an additional responsibility upon themselves, and the salvation of those around us who had not found the Saviour precious to their souls. Accordingly, the courage and religious zeal of but few, comparatively speaking, prompted them to use their money and influence with a desire to build a Meeting-House, suitable and convenient for the worship of Almighty God, to be located in the beautiful and pleasant village of Colchester, Borough.

In April of 1836, agreeably to an invitation presented to Eld. ANDREW M. SMITH, by a few who were organized into a Baptist Society, which was accepted, commenced his ministerial labors in the Congregational Conference House, on the Sabbath, until, in the month of August, of the same year, when the Meeting House was in readiness for religious worship. Consequently it was dedicated with appro-

priate religious services, and a Church, consisting of thirty members, mostly females, was organized on the same day, the 4th of August, 1836. Sermon by Eld. Gustavus F. Davis, then Pastor of the First Baptist Church in Hartford, from Acts 28: 22. "For as concerning this sect, we know that every where it is spoken against." Eld. Andrew M. Smith continued his ministerial labors until September, 1839, during which time, the Church, being in its infant state, was blessed with the stated ministry ; twenty-one were added by baptism, and twenty by letter, making in all, a Church of sixty-nine members ; no death having occurred in the Church during the time ; but one dismissed by letter, one other excluded, leaving the sixty-nine, who were disposed to be co-workers with God, who felt an earnest desire for the promotion of the Redeemer's kingdom, and to contend earnestly for the faith once delivered to the saints.

In the month of September, 1839, the Church was left destitute of an under shepherd ; when, for a time, the desk was mostly supplied by exchange, until the return of Eld. Augustus Bolles from the West, who was solicited to supply the desk for a time, and afterwards became the Pastor, and remained about two years, or until the Fall of 1841. During the ministration of Eld. Bolles, the Church was again comforted and encouraged still to persevere, to be steadfast and unmoveable, always abounding in the work of the Lord. There were a few added during the two years of his ministry, enough to encourage

the Church to believe the Lord had not forgotten to be gracious, for he was adding to her numbers, and we trust, by the faithful ministry of his word, was adding to her graces.

In the Fall of 1844, Bro. Bolles, in consequence of his advanced age and the recent decease of his wife, requested a dismission from his Pastoral labors; which was complied with upon his introducing as a substitute, Bro. ROBERT C. MILLS, a licentiate, from New York, whose labors being acceptable, was, on the 17th of March, 1842, ordained as our Pastor. Sermon by Wm. R. Williams, D. D., of New York, from Ezra 10: 4. "Arise," &c. The Church was again comforted with the prospects of a man of God, who would not only feed the flock, but prove himself an instrument in his hand in turning many to righteousness, which was realized during the four years of his ministry with the Church and congregation.— During his ministry, 60 were added to the Church, of which number forty-seven were baptized into the fellowship of the Church, others by letter, and some by experience, who had been connected with Churches of other denominations. It would not be superfluous to say, the Church had not experienced many trials ere this time; her time of trial seemed to have its origin in the commencement, or her infant state, chiefly in consequence of a strong Pedo-Baptist influence being exerted against her, and the embarrassed circumstances in regard to pecuniary matters; there were few deaths in the Church, but many removals by letter; yet, upon the whole, there was a

gradual increase yearly. Eld. Mills closed his ministerial labors with the Church in January, 1845.

In April, 1845, Eld. PIERPONT BROCKETT was settled Pastor of the Church, by a unanimous vote of the Society. His labors were eminently blessed to the encouragement of the Church, during the four years of his ministry. The Church were instructed by one of the best of Pastors, whose labors and prayers will long be cherished, especially by the young, who early gave themselves to the Saviour, and by him were baptized into the likeness of a Saviour's death. Twenty were added by baptism during his ministry, and about forty by letter and experience.

In April, 1845, God, in his providence, sent the Church Eld. GEORGE W. PENDLETON, who became their Pastor. His labors have been signally blessed; and the Church, generally, has experienced much of revival influence, and have been greatly enlarged in regard to numbers. Seventy-nine were added by baptism; twenty-one by letter and experience; making in all, during his ministry with this Church, an addition of one hundred. Their present number is 219. G. W. PENDLETON, Pastor. S. SMITH, Clerk.

BAPTIST CHURCH, SALEM.

Of the early history of this ancient Church, but little is known. About the middle of the last century, Baptist ministers from Rhode Island, and from New London and vicinity, occasionally visited Salem, and preached the Gospel to its inhabitants.

In 1767, a Baptist Church of 150 members existed in town, over which **ICHABOD ALLEN** was settled as Pastor. But little is now known of the ministry of Eld. Allen, or the length of the time he was with this people.

ABEL PALMER was ordained among them in 1785. From 1798 to 1811, Eld. **ASA WILCOX** was their Pastor. From 1813 to 1817, Eld. **W. WITTER** went in and out before them; when, for several years, they were destitute of a Pastor. Eld. A. Wilcox returned to them in 1828, and continued till his death, in 1834. They then remained destitute of a Pastor till 1842, when it had dwindled to so small a number, and they were so scattered, that its existence was scarcely visible.

In this state of things, Eld. **C. LEFFINGWELL** visited them, in 1842, and God's blessing followed his labors. The Church were revived; their old Meeting House, which had stood for more than a hundred

years, was replaced by a modern and convenient one, in a better location ; and in 1843, a precious revival followed, which greatly revived the hopes of the children of Zion, and strengthened the prostrate cause. Since that period, the Church has been supplied the most of the time with the preached Gospel.

Elders C. Leffingwell, L. Meech, E. Loomis, B. G. Goff, and others occasionally, have labored among them acceptably and profitably.

Their present Deacon is A. H. Fish. The pres-number forty-five.

BAPTIST CHURCH, LEBANON.

In the year, 1804, the Independent Congregational Society in Lebanon, built a Meeting House on the North end of the green ; but as there was some difficulty in the Society, respecting the location and erection of the house, the Congregational Consociation, on application from a committee appointed by the Society, refused to supply them with preaching. They then applied to the Baptist Association, who agreed to supply them twelve Sabbaths. Among the ministers that supplied them with preaching, was Eld. NEHEMIAH DODGE ; and as the Society were pleased with his services, they agreed with him to become their minister.

In September, 1805, a Baptist Church was constituted, consisting of thirty-one members, and Eld. Dodge became their Pastor. The Society continued to be a Congregational Society, until 1821, when the Constitution was so altered, as to make it the Independent Baptist Society. The supplying of the pulpit with preaching has always been done by the Society. They continued to occupy the old Meeting House until 1841, when they built a new one, where they now worship.

The ministers and brethren that composed the council at the organization of the Church, were as

follows, viz: Elders Jason Lee, of Lyme; Joseph Connell, of Providence; Elisha Williams, of Beverly, Mass.; John Gano Whitman, of Groton; Simeon Dickenson, of East Haddam; Asa Wilcox, of Colchester; Bros. Enoch Green, of Middletown; Roswell Burrows, of Groton; Elds. Thomas Baldwin, of Boston; Stephen Gano, of Providence; Silas Burroughs, of Groton; Daniel Wildman,* of Middletown; Amos Reed, of Lisbon; Nehemiah Dodge, of Lebanon; Brn. Elisha Blakesley, of Bristol, and John Grant, of Middletown.

During the ministry of Eld. Dodge, nothing of special interest occurred; but there were additions from time to time to their number.

Eld. DANIEL PUTMAN commenced his labors as Pastor of the Church, June 7, 1815. During his ministry there was no special awakening among this people.

Eld. ESEK BROWN commenced his labors September, 1818. and closed them by death, September 11, 1833. During his ministry, the Church were greatly blessed; there were additions from time to time, to their number, until 1831 and 1832, when the Lord

* Eld. Daniel Wildman, father of the present Pastor of this Church, was born in Danbury, Conn.; ordained in a barn in Wolcott. and, after a successful ministry in the Pastoral office for many years, over different Churches, he finally deceased in the family of his son, in Lebanon, in February, 1849, in the 85th year of his age, ripe for the celestial abode of his Master on high.

opened the windows of heaven, and poured down a mighty shower of divine mercy upon the Church and people. As the fruits of the revival, about 104 were added to the Church by baptism.

Eld. JOHN H. BAKER commenced his labors April, 1834. During his ministry, about 25 were added by baptism.

Eld. Baker was succeeded by Eld. LEVI MEECH, who commenced his labors April, 1836, and a few were added to the Church.

Eld. NATHAN WILDMAN, the present Pastor, commenced his labors April, 1837. Since which time, the Lord has revived his work at different times, and about 94 have been added by baptism. The whole number who have united with the Church are 504. The present number is 197.

CENTRAL BAP. CH., EAST HADDAM.

This Church, located at first on Bulkley's Hill, in the West part of Colchester, was constituted in 1809. It consisted at first of 20 members, and was called the Third Baptist Church of Colchester. One of the first votes read as follows:

Voted, To make a point of attending covenant meetings every month, and if brethren and sisters are absent, they shall assign a reason the next day, why they were absent.

The records of the Church show that this meeting was attended very punctually, and with extraordinary benefit. In 1810. Eld. E. BLAKESLEY accepted the pastoral charge, and John Bigelow, Jr., was ordained Deacon. Their number continued about the same, until 1819, when eight were added by baptism. In 1820, Bro. A. Ackley was baptized, and G. B. Atwell, John Bigelow, Jr., and Stephen Benjamin, were licensed to preach.

In 1825, they erected their first house of worship, located in the Eastern part of East Haddam. During the same year, a dissension arose in regard to some of the Church funds, and seven were excluded.

A. ACKLEY was ordained their Pastor in 1827, and was succeeded by Eld. G. B. GOFF, in 1831, who baptized eight persons.

In 1833, Eld. A. D. WATROUS took the Pastoral office, and a few were added. From this time till 1842, no record was kept. Then Bro. C. W. POTTER labored with them for some time, by whose instrumentality much good was accomplished.

In 1845, a new house of worship was erected, in a more populous district, and new Articles of Faith adopted; and changed their name from Colchester and East Haddam Baptist Church, to Central East Haddam. From that time to the present, they have enjoyed, besides the labors of various brethren in the ministry, the Pastorship of Elders H. Wakeman, and J. Gardner, the present incumbent.

The whole number who have been connected with the Church, 186. Their present number, 85.

HADDAM BAPTIST CHURCH.

Many years previous to the organization of this Church, a few Baptist families resided in Haddam. As early as 1792, some individuals belonging to these families, united with the Chatham Baptist Church. These members became a branch, and increased gradually. As the Church was located at East Hampton, a distance of eight or ten miles, the members found it more convenient to hold separate meetings in Haddam. Their first meetings were held in private houses, the brethren from Chester meeting with them, occasionally, and aiding them in carrying on their meetings in a social way, by conference and prayer. The times were trying, but the names of several brethren are gratefully remembered for their zeal and piety, and adherence to our precious cause.

In 1803, the brethren obtained the use of the Meeting-House erected in 1793, by the New Lights, or Separatists, (so called,) a class of conscientious persons who separated from the "Standing Order," the better to secure and enjoy their freedom in the worship of God.

After the death of their minister, CHARLES SMITH, in 1800, their meetings were given up. Subsequently the most of those brethren became Baptists; and,

without any formal agreement, the pulpit was opened to ministers of the Baptist denomination. The Baptists continued to occupy this house, principally, till 1833, when their present house of worship was erected.

In 1804, a precious revival was enjoyed, and 18 were added by baptism. In 1806, Eld. Simeon Dickinson supplied the pulpit. Amasa Smith, Simon Shailer, Samuel West, William Palmer, each labored among this people, previously to 1822, when the Church was publicly recognized by a Council, called for the purpose. Eld. Asa Wilcox preached the sermon. The organization was commenced in harmony with the brethren of the Chatham Church, and the Churches in the vicinity.

Shortly after the organization, the services of Eld. **SIMON SHAILER** were secured, who continued his labors with them until 1830. In 1824, a season of revival brought in forty-two, who were added by baptism; and forty-four, also, in the year 1828.

In 1830, he was succeeded by Davis T. Shailer, who continued one year; William Denison preached one year; Samuel West, one year; Alfred Gates, two years; then Simon Shailer again, four years; Ebenezer Loomis, one year; Frederick Wightman, three years; Russell Jennings, two years; and then again Simon Shailer, three years; and A. D. Watrous, five months. Their present Pastor is **ALBERT BALDWIN**, who entered upon his labors August 1, 1850.

Elders Simon Shailer and Davis T. Shailer were both licensed and ordained by this Church. Two others have also been licensed, Nathan E. Shailer and Andrew Smith. The three Shailers are still engaged in the ministry. Bro. Smith has relinquished preaching, on account of ill health.

Another of its members, Julius Shailer, was licensed in Middletown, and is now Pastor of the Second Church in Roxbury, Mass.

Present number of members, ninety-seven. Lewis D. Brooks, is the Church Clerk.

1st BAPTIST CHURCH, NORWICH.

Earnest efforts have been made by the Committee, to obtain from the 1st Baptist Church in Norwich, an outline of their History; the Church were visited by one of the Committee; and the Pastor and several of the brethren were earnestly requested to see that it was prepared. They gave assurances that it might be expected, and after waiting for it several weeks, the Committee have been officially informed, that by a vote of the Church, the History is withheld from publication. The Committee regret this, as the Church is one of the oldest in the Association, and its history, which has been written out, in part, at least, is exceedingly interesting.

The Church was organized in 1800, and has fulfilled a successful and beneficent mission, for over a half century. It now numbers 232 members; having a good Meeting House, and an interesting congregation. The venerable JOHN STERRY, now deceased, and whose praise still lingers in this ancient Church, was its honored Pastor for nearly twenty years. Eld. J. M. COLEY, is the present Pastor.

CENTRAL BAP. CHURCH, NORWICH.

On the first of April, 1840, the 1st Baptist Church in Norwich, obtained the services of Rev. M. G. CLARKE, who continued to supply them until August following, when it was believed the many difficulties under which the Baptist interest labored, might be much lessened, if not removed, by a change of location. So many embarrassments, however, seemed to attend this proposition, that it was abandoned ; but it was finally decided to commence a new interest in a more central and advantageous situation.

Accordingly, on the evening of September 15, 1840, thirty-seven brethren and sisters, residing in the place, but not connected with the 1st Church, met at the house of Bro. Avery Bromley, on Union Street, and organized a 2d Church, to be called the Central Baptist Church of Norwich. Articles of Faith and Church Covenant were adopted, and Rev. M. G. Clarke was chosen to be their Pastor.

A Council called to recognize the new Church, met on the 22d of the same month, consisting of delegates from the following Churches :—1st Norwich, Bozrah, Lebanon, Colchester, Packersville, Jewitt City, Voluntown, and Preston City. Besides which, were invited, Rev. I. R. Stewart, and Rev. E. Denison. The Church was duly recognized, and in

the evening public services were held at the Town Hall, where a sermon was preached by Eld. Tubal Wakefield, and the hand of fellowship extended to the new Church, through their Pastor, by Eld. B. Cook. At the next meeting of that body, the Church was received a member of the New London Association.

The Town Hall was engaged as a place of worship; and so much did the congregation increase, that the place was soon nearly filled. About this time, also, the 1st Church being destitute of a Pastor, many of its members took letters, and united with the Central Church. The Lord evidently smiled on the enterprise. Seriousness pervaded the assemblies, and sinners began to inquire the way of life. Nor was it long before joyful converts were seeking the gates of Zion, and the baptismal waters were visited nearly every month during the year; and it was about this time, also, that three brethren, Elisha W. Beckwith, Erastus Regwin, and George Lovis, were chosen to serve the Church as Deacons.

It now became evident that the comfort and prosperity of the Church depended much on their having a house to worship in. But after the severe struggles through which they had passed, few in numbers, and feeble in means, it was difficult to see how such an object could be attained. But after prayer and consultation, trusting in God, it was decided to go forward, and make the attempt. A lot centrally and favorably located on Union Street, was obtained, and in the following Spring a house was

commenced, which was finished at a cost of about \$11,000, and dedicated the 14th of December following, (1841.) Eld. R. H. Neale, of Boston, preached on the occasion. So was the good hand of their God upon them.

At the close of their first year, the returns of the Church to the Association showed sixty-eight additions by baptism; ninety-three by letter; six dismissed; and two died; one of which was the Pastor's wife; he being called to taste a mingled cup, while he rejoices at God's protecting goodness, mourns the bereavements of his hand.

During their second year, 52 were added by baptism, and 41 by letter; whole number, 258. In the autumn of this year, an interesting state of feeling was manifested; and in January following, (1843,) a most gracious revival succeeded; during which, the faithful and valuable services of Eld. I. R. Steward were obtained for seven weeks, to aid the Pastor in the abundance of his labors. As the result of this revival, many were added to the Church; during the year, 93 by baptism, and 54 by letter.

In the following September, a series of meetings were held, during which the assistance of Eld. Jacob Knapp was obtained for about five weeks, day and evening. Here, as before, the arm of the Lord was revealed in quickening saints, and converting sinners; so that in this year were added 53 by baptism, and 52 by letter. Total, 433.

The Spring of 1844 found the Church in a low state of spirituality, yet with a good congregation,

and the same harmony as had ever marked their history. In this associational year, but four were added by baptism, and 26 by letter.

In the Spring of 1845, at the request of members living at Greenville, about sixty were dismissed, to constitute a Church in that place; this was regarded as a severe loss from the Central Church. But in the Autumn and Winter following, during a powerful revival enjoyed by the First Church, this also received some of the sacred influences; and at the next Association reported for the year, 40 added by baptism, and 18 by letter.

At this time, their Pastor began to feel that it might be his duty to seek another field of labor; and on the last Sabbath in March, 1846, he closed his labors, the Church having with great reluctance accepted his resignation, after having been so closely identified with its history and prosperity, from its beginning until then. For several months succeeding, the pulpit was supplied by Elders Brown, Field, and others, until a call, extended to Eld. E. T. Hiscox, at that time Pastor of the First Baptist Church in Westerly, R. I., was accepted, and at the Church's earnest request, he became their Pastor. But as his engagements forbade his taking charge of the Church until the following Spring, Eld. Lawson Muzzy was engaged to supply the pulpit till that time; which he did, greatly to the profit and satisfaction of the congregation.

The 1st of April, 1847, the newly chosen Pastor commenced his labors with the Church, which was

found to have suffered much during the past year, as a matter of necessity. Just at this time, also, the removal of a large business firm, with which were connected a large number of the Church and congregation, added to the discouragement. During the ensuing year also, on account of a general depression in business, removals were frequent, so as at times, greatly to dishearten the friends of Zion. But the most serious difficulty arose from the pecuniary embarrassmment of the debt contracted by the building of the house, and which at this time amounted to \$5500, and so far from diminishing, had, for some time, been increasing.

At the annual meeting of the Society, held in November, 1847, the financial condition of the Church became known; when the Pastor and brethren felt that the prosperity, if not the very existence of the Church, depended on cancelling the debts, and urged a vigorous and united effort to pay the whole immediately. Yet it was regarded as little short of impossible, with the small pecuniary ability of the Church, to pay the whole sum in one year, as was proposed. Nevertheless, all seemed to unite as with one heart in the attempt, and in something more than a year, over \$4000 of it was paid; to which may be added, \$3000 more, during that and the following years, (1848 and 1849,) raised to meet current expenses, for benevolent objects, and towards a new organ, purchased in the Spring of 1849.

During these two years, the financial difficulties of the Church engrossed most of its energies, and but

very few additions were made by baptism. Frequent meetings were held for two weeks, in the winter of 1847 and 1848, and many were received. Again, in the winter of 1848 and 1849, meetings for Conference and Prayer were had nearly every evening for ten weeks, with very happy results ; and yet no conversions were known to have occurred.

But in November, 1849, more encouraging indications were witnessed, and a precious revival followed. Sinners began to seek the way of life, and converts soon rejoiced in pardon. For six months, meetings were held nearly every evening ; and for about five weeks, every morning and evening. The Pastor was aided for three weeks of the time, by Eld. David Bernard. As the immediate fruits of this revival, 35 were added by baptism ; and during the year, 13 by letter. Great harmony pervaded the Church, and to a good degree, the members united in the work of the Lord ; many backsliders were reclaimed, and a most salutary influence remained behind, when the immediate effects of the interest had passed away.

The prospects of the Church are somewhat brightening ; the burden of the debt is, to a considerable extent, removed ; the congregation has increased ; the additions have added somewhat to the strength of the Church, while the undisturbed harmony of the entire body, with the increased activity and interest exhibited by its members, promise greatly for the future welfare of this branch of Zion.

This Church has, from the first, been actively engaged in the Sabbath School cause; in giving the Bible to the nations of the earth, and in every object calculated to secure the evangelization of the world, or the welfare of humanity ; while they fully believe that Christians can do more for the salvation of souls, and the welfare of the world, by faithful and devout labors in, and in connection with the Church, as the “ground and pillar of the truth,” than in any other way.

Since its organization, there have been received into its fellowship, by baptism, 352; by letter, 365. Total, 717. Present number, 403.

1st BAPTIST CHURCH, NEW LONDON.

The Baptists of New London, for some years were members of the 1st Baptist Church in Waterford, and nothing like an organization is known to have existed until after the great revival in 1794, when the Waterford Church was districted, New London proper constituting one district, and the Harbour's-Mouth another.

Baptist meetings were frequently held in the Court House, and other places, as preachers could be obtained, until 1803, when the members residing in New London, petitioned the Waterford Church, for the privilege of employing a minister among themselves, which resulted in an arrangement for Elder WEST, who was then laboring with the Church, to preach a certain portion of the time in the City.

The next January, 1804, a petition, originating as it stated, in a desire to promote the Redeemer's kingdom, and in the belief that that desire was of God, was presented to the Waterford Church, asking dismission from them, for the purpose of erecting a permanent standard in New London. To this petition was appended the names of Jonathan Sizer, John Lewis, Noah Mason, Ira Chapman, Isaac Clark, Henry Harris, Nathaniel Harris, Joseph Anable, John Harris, and Samuel Coit. Of this number

Bro. John Harris is the only survivor. Their petition was granted; and on the 11th of February following, they were recognized by a Council, called for the purpose, as a Church of Christ, in gospel order.

Eld. SAMUEL WEST was one of the constituent members, and was called to the Pastoral office about the time of the recognition, and served the Church with much acceptance for ten years. In October, of the same year, the Church united with the Stonington Association, of which it continued a member, until the formation of the New London Association, in 1817, with which it has since been connected.

The next year efforts were put forth to procure a house of worship. Some difficulty was experienced in obtaining a building lot, on account of the prejudice that existed against this sect at that day. By a little contrivance, however, they obtained possession of a ledge of rocks, on which they erected a house, for the worship of the "one living and true God," "Father, Son, and Holy Ghost."

Having exhausted their means in purchasing the lot, and erecting, and covering the frame, they commenced worshipping in it, in an entirely unfinished state, and continued so to do for some ten years. They had not learned the system of plunging hopelessly into debt, and then appealing to other Churches to save them from ruin. In 1807, however, they petitioned the Legislature, for the grant of a lottery, to enable them to finish their house. It is supposed that the request was not granted, as the house remained unfinished for years afterwards.

Nothing of special interest appears on the records during the remainder of Eld. West's Pastorate. The Church was small and poor, and struggling against adverse influences ; but still they held on their way. He closed his labors with them in the Spring of 1814 ; and for two or three years they appear to have been without an under shepherd, and made little or no progress.

Some time in 1816, **NEHEMIAH DODGE** commenced laboring among them, and continued over five years. In 1817, a revival was enjoyed, which brought quite a number into the Church, and probably had to do very materially with finishing the Meeting House, which was done about this time. Eld. Dodge subsequently embraced the doctrine of Universal Restoration, and was dismissed from the Pastorate ; and soon after, excluded from the Church.

A call was then extended to **EBENEZER LOOMIS**, a licentiate, who accepted, and entered on his labors, April 1, 1822. The January following, he was called to ordination ; and on the 5th of February, was solemnly set apart to the work of the gospel Ministry. He continued with them four years, laboring with much acceptance to the Church, and not without fruit in the ingathering of souls. He left entirely of his own accord, under a conviction of duty, to the then opening West. During the next year, they were supplied by S. W. Beckwith, and others.

In the Spring of 1827, **HENRY WIGHTMAN** became Pastor, and continued one year. He proved to be a troublesome man, and occasioned much inconven-

ience and labor to the Church. Eld. WEST, their first Pastor, then returned, and served them one year. He was succeeded in the Spring of 1829, by DANIEL WILDMAN, who remained three years. His ministry was very acceptable to the people; and during the last year, an extensive revival was enjoyed, in which he was aided by Eld. TILDEN, who, the following Spring, became Pastor of the Church. His Pastorate continued but one year; after which, he set up a separate meeting, but accomplished little more than to occasion some trouble to the Church. The following year, 1833, after several ineffectual attempts to obtain a Pastor, Eld. DANIEL WILDMAN was engaged as a permanent supply.

In the Spring of 1834, ALVIN ACKLEY became Pastor, and served them with great acceptance for three years. Under his ministry, the Church was built up, edified, and considerably increased; and it was with much reluctance that his resignation was accepted, when he left. He was succeeded by NATHAN WILDMAN, who remained but one year.

The next Pastor was C. C. WILLIAMS, who commenced his Pastorate in July, 1838, and continued until April, 1840. In connection with his labors, a large number were added to the Church; the congregation was increased, and the Meeting House enlarged. But the latter end was by no means as favorable as the beginning. The Church became divided with reference to his continuing as Pastor, and ultimately a number of the members, with him, set up a separate meeting; which finally resulted,

after a protracted scene of trial, in the exclusion of Eld. Williams, and quite a number of others, and in the formation of the 2d Baptist Church in the City, under very unhappy circumstances. Subsequently, however, in connection with the labors of father PECK, "the peace maker," the difficulties were removed, the excluded members restored, and mutual fellowship established between the two Churches, which has continued unbroken unto this day.

HENRY R. KNAPP took the Pastoral charge of the Church on the 1st of April, 1840, and continued three years. The first part of his ministry was rendered somewhat unpleasant, on account of the difficulties then existing ; but nevertheless, some progress was made, and "precious stones" were added to the building, even in "troubrous times." During the last half of his Pastorate, very large accessions were made to the Church. A protracted meeting was held during the winter of 1841—2, in which the Pastor was aided by Eld. B. Cook, that proved a rich blessing to the Church, and resulted in the hopeful conversion of many that had long "rejected the counsel of God, against themselves." The revival influence seemed to continue with the Church in a very considerable degree, during the following Summer, and the next Fall and Winter, in connection with another protracted meeting, in which the labors of Eld. J. S. Swan were connected with the Pastor, still larger numbers professed obedience to the faith. These were "years of the right-hand of the Most High," and will long be remembered by those who

felt, and saw the power of God, as then displayed, in its "effectual working" upon the hearts, and consciences of men.

In the Spring of 1843, Eld. Knapp resigned his Pastoral charge; on the acceptance of which, an expression of the gratitude of the Church for his faithful labors, and a pledge of their prayers for his future usefulness and prosperity, was noted, and entered on the record.

Eld. SWAN assumed the Pastoral relation on the 1st of April, 1843, and sustained it nearly six years. During the first year of his Pastorate, another protracted meeting was held; the effects of which, they represent in their letter to the Association as those of "a refreshing shower," as compared with "the great rain of God's strength," enjoyed during the Winter previous. During this year, upwards of twenty members were dismissed to a new interest, on the other side of the river, known as Groton Bank Church. Nothing of very special interest occurred during the remainder of his Pastorate, although some were added to the Church by baptism each year. He resigned in the Fall of 1848; and during the Winter following, the Church was supplied by Eld. ALFRED GATES.

At the annual meeting, in January, 1849, a vote was passed authorizing any number of brethren and sisters to take letters, for the purpose of forming a new Church, of the same faith and order; and subsequently a request, as above, was presented, containing 186 names, which request was accordingly

granted, and resulted in the formation of the Huntington Street Baptist Church.

On the 1st of April, 1847, CHARLES WILLETT became Pastor of the Church, and remains in that relation at the date of this, September, 1850. Such is a meagre outline of the History of the First Baptist Church in New London; a Church that, from a very small beginning, has been led on, and increased, until it has been enabled to occupy a somewhat important position among the Evangelical Churches of the City, and with the two branches that have gone out from it, altogether number, at the present time, over eleven hundred members.

During its forty-six years History, over eight hundred have been baptized into its fellowship; and as nearly as can be ascertained, in the order of the following table, which gives the date of the commencement, and the duration of the several Pastorates, with the baptisms connected therewith:

Samuel West, 1804,	10 years, 49	baptized.
Nehemiah Dodge, 1817,	5 " 57	"
Ebenezer Loonis, 1822,	4 " 23	"
Henry Wightman, 1827,	1 year, 7	"
Samuel West, 1828,	1 " 8	"
Daniel Wildman, 1829,	3 years, 37	"
Chester Tilden, 1832,	1 year, 10	"
Alvin Aekley, 1834,	3 years, 41	"
Nathan Wildman, 1837,	1 year, 2	"
C. C. Williams, 1838,	2 years, 82	"
H. R. Knapp, 1840,	3 " 392	"
J. S. Swan, 1843,	5½ " 75	"
Charles Willett, 1849,	1½ " 40	"

Present Deacons, W. A. Weaver, Clark Daniels, Daniel Latham. Present number of members, 405.

2d BAPTIST CHURCH, NEW LONDON.

For a considerable period previous to December, 1840, efforts were in contemplation for forming a second Baptist Church in New London. In the success of Baptist principles, the house of worship of the First Baptist Church became too straight for an increasing congregation; and although subsequently enlarged, it did not remove the convictions of those who believed that the general cause of religion in the City would be promoted by the erection of another house, and the establishment of another Baptist Church.

About the first of April, 1840, several brethren, together with other individuals in the City, of Baptist sentiments, commenced a separate meeting in the Court House, and engaged the services of C. C. WILLIAMS, formerly Pastor of the 1st Church. Immediately, active measures were taken to secure a lot, and erect a second Baptist Meeting House, with the expectation of the formation of a second Baptist Church. A contract for this object was signed June 10, 1840, by Jonathan Smith, Wm. Champlin, John Carroll, Jr., George W. Wheeler, L. H. Tracy, and Charles and Joseph Bishop. The house was completed in December of the same year. The early struggles to obtain letters for the purpose of forming

the Church, we would willingly pass over, but a brief out-line is necessary to show the origin of the Church.

After all attempts had failed of obtaining letters of dismission from the 1st Church, for the purpose of forming a second interest, and Mr. Williams and six of the movers of the enterprise had been excluded for the part they had taken in the establishment of a separate meeting; and when a *petition* of THIRTY MEMBERS, in good standing, in the First Church, for the same object had also been rejected, the friends interested called a Council to investigate the whole matter, which, after a prayerful and laborious session and examination, advised the organization of the Church. The thirty members then of the First Church, constituted themselves into the "Second Baptist Church of New London," and agreeably to advice of the same Council, immediately received five brethren and sisters, having letters from the First Baptist Church in Waterford, and brother C. C. WILLIAMS, and the six brethren who had been excluded with him, previously, from the First Church. The Council still remaining in session, the Church was then publicly recognized, December 31, 1840. C. C. WILLIAMS became the first Pastor. A protracted scene of trial followed the organization. The difficulties with the First Church, growing in part, out of the reception of excluded members of that body, which unfortunately continued for a considerable period, were subsequently removed and adjusted during the Pastorship of LEMUEL COVELL,

through the voluntary, kind and affectionate labors of Elders **BOLLES**, of Colchester, and **JOHN PECK**, of the State of New York. Harmony was restored, which has continued unbroken to this day.

C. C. Williams resigned his charge of the Church, September 13, 1841, and Elder A. Bolles, of Colchester, was engaged as a supply, till a Pastor should be obtained. His self-denying and affectionate labors are still gratefully cherished by the Church. January 5, 1842, the Church gave **LEMUEL COVELL**, of the State of New York, a call, who was at that time providentially laboring with them in a series of successful meetings. Bro. Covell signified his acceptance of the call, February 28, 1842, and entered upon his Pastoral duties in April of the same year. The first baptism took place December 19, 1841, when thirteen were added, (being immersed by Bro. Covell,) as a token of divine favor. A surprising work of grace continued through the Winter, during which time 133 were received by baptism. Quite a number of other additions were also made by letters and experience. During the Winter of 1843, 122 were added by baptism, the interesting revival continuing through the entire Winter and Spring.

Bro. Covell resigned his charge, December 28, 1843, and removed to New York, in January, 1844. The Church reluctantly accepted his resignation, and were much depressed at parting with their spiritual leader, through whose agency the Church had rapidly increased and prospered. **JOHN BLAIN** succeeded Bro. Covell in the Pastorate, and continued

till the Spring of 1845, having resigned, January 6, of the same year. March 10, 1845, the Church invited L. G. LEONARD, of Thompson, to become their Pastor; who accepted, and commenced his Pastoral labors the 1st of May, of the same year. Bro. Leonard continued his useful labors with the Church till November, 1848, when he resigned, and removed to Zanesville, Ohio. The Church still cherish his memory with affectionate interest.

EDWIN R. WARREN, of Albany, N. Y., succeeded Bro. Leonard in the Pastorate. Bro. Warren, being providentially in the City the week after Bro. Leonard left, was invited to supply the pulpit, he having just previously resigned the charge of the State Street Baptist Church, Albany. He accepted the invitation, and subsequently, the call of the Church, to become their Pastor, and entered upon its duties the 1st of January, 1849. During the Winter and Spring of 1849, 102 were added by baptism. A special revival was enjoyed, refreshing and precious.

During the past year, the Church have excavated about two thousand loads of solid rock from in front and underneath their house of worship, and constructed, at a considerable out-lay of expense, a commodious and beautiful Lecture Room, furnishing seats for an assembly of 360 persons. Their Church property, though encumbered by debt, is centrally located and valuable; the Street where it stands having been improved the past year. The Church is a warm patron of the general cause of benevolence, and have contributed, notwithstanding their home

claims, to many foreign objects. Prayer Meetings are held by the Church on Wednesday and Friday evenings weekly ; the Wednesday evening Prayer Meeting is for the success of the Gospel among seamen, and has been kept up from the organization of the Church, a meeting replete with interest, and often well attended.

Since the organization of the Church, 379 have been received by baptism, and 62 by letter ; 22 only have deceased ; and but 40 have been dismissed to sister Churches. The special seasons of revival with which the Church have been favored, occurred during the Winters of 1842, 1843, and 1844. During the first two revivals, 255 were baptized into the Church ; and during the last, 102. During the intermediate years, quite a number were added from time to time, and the Church enjoyed some precious seasons of divine favor. Present number of members, 408. Present Deacons, Jason Beckwith, Lucus H. Tracy, and Ezra S. Beckwith.

E. R. WARREN, Pastor. DAVID BISHOP, Clerk.

HUNTINGTON STREET BAPTIST CHURCH, NEW LONDON.

At the annual meeting of the First Baptist Church in the City of New London, in January, 1849, a resolution was passed to give letters to those who desired to form another Baptist Church in the City, to be in fellowship with the First Church. March 14, of the same year, 185 brethren and sisters of the said First Church, met, and after prayer and solemn deliberation, constituted themselves into a Church; and having previously purchased the Universalist Meeting House, in Huntington Street, agreed to be known as "The Huntington Street Baptist Church," adopting Articles of Faith and Covenant. Elder JABEZ SWAN was elected Pastor, and William P. Benjamin and Isaac Harris Deacons.

March 28, a large Council from twelve Churches convened in the First Baptist Church, and after examination of their Articles of Faith and Covenant, unanimously agreed to recognize the Church.

March 29, 1849, the house, recently bought of the Universalist Society, was dedicated to the worship and praise of Almighty God, and the Church was publicly recognized, and the Deacons elect were ordained with appropriate services. Sermons were

preached this day by Eld. J. S. Swan, appropriate to the dedication of the House, and by Eld. B. Cook, on the recognition of the Church. Elder P. G. Wightman preached in the evening. Religious meetings were continued evenings, for more than six weeks after the recognition, which were attended by the manifestation of the power of God.

At the time of the organization, a powerful revival was in progress in the City, which still continued with increasing power, for several weeks after.

Previous to the meeting of the Association of the same year, 83 were added by baptism, and 38 by letter. The Church united with the Connecticut Baptist State Convention in June, and with the New London Baptist Association in September of the same year.

During the season of 1850, the Church suffered the absence of their beloved Pastor, who by painful, nervous prostration, was laid aside from his labors for about four months. But during this painful trial, they were supplied by the voluntary labors of the neighboring Pastors; and God mercifully restored to them his servant, in health and strength, who now goes in and out before them.

Their present number is 311. Eld. J. S. Swan, Pastor; C. C. Comstock, Clerk.

BAPTIST CHURCH, ESSEX.

This Church, like many others in the State, arose out of a Pedo-baptist community, having its origin mainly in secessions from the Second Congregational Society in Saybrook, several of whose members, about the beginning of the present century, became dissatisfied with infant sprinkling as a substitute for Christian baptism. Mr. Sala Post, is believed to have been the first of those who came out decidedly a Baptist. He was baptized by Eld. John Williams, in the City of New York, in the year 1805.

Some time previous to this, however, Mr. Jared Hayden, a young merchant of the place, was called to witness the peaceful and happy death of his only sister; an event which, through the divine blessing, resulted in his conversion. Shortly after, in company with a friend from New York, he visited Chester, and heard a discourse from Eld. Dickinson, Pastor of the Baptist Church in East Haddam. Being quite interested in the sermon, they invited Eld. D. to visit Essex and preach, which invitation he afterwards complied with; and as others became interested, he came again. On his third visit, several members of the Congregational Church, with some others who had recently obtained hope, making in all eight persons, were buried with Christ in baptism. Seven

more were baptized on his fourth visit. In the face of much scoffing, and ridicule, and misrepresentation, brother Dickinson continued to preach and baptize, until in 1809, quite a revival was enjoyed under his labors, and the number baptized had increased to fifty-two. These had united from time to time with the Baptist Church in East Haddam, and were accustomed to meet as a branch of that Church.*

In 1811, these brethren and sisters, with others from the vicinity, numbering in all, sixty-four, were constituted the Second Baptist Church in Saybrook, which title was afterwards changed to the First Baptist Church in Essex. From this Church a colony has since gone out to form the Baptist Church in Clinton; and in 1830, eighteen members were dismissed to unite with others in constituting the Baptist Church in Deep River.

From the time the Church was constituted, June 18, 1811, until August 12, 1812, its ministry was of occasional supplies. At that time, OLIVER WILSON was ordained, and chosen Pastor of the Church. He continued Pastor two years and nearly three months. During his ministry, three were added to the Church, by baptism, and three by letter. He resigned October 23, 1814.

* The first Baptist living in the Borough of Essex, of which we have any account, was Mrs. Jerusha Hayden. She was baptized in East Lyme, by Eld. Jason Lee, April 4, 1802, in which Church she still holds her membership, though living in Essex.

From the time of his resignation, the Church continued with occasional supplies, until April 24, 1818, when Eld. ASA WILCOX was chosen Pastor, and entered upon the duties of his office. During his ministrations to the Church, which continued ten years, there were added to its members eighty-two by baptism, and seven by letter. He resigned his charge as Pastor, April, 1828.

The Church remained without a Pastor from April until the 21st of August, 1828, when Eld. PIERPONT BROCKET accepted a call of the Church, to become their Pastor, and commenced his labors with them. He continued Pastor of the Church seven years, and closed his labors August 20, 1835. During his ministry, ninety-four were added to the Church by baptism, and fifteen by letter.

From August, 1835, to April 1, 1836, the Church was again without a Pastor. At that time, Elder HENRY R. KNAPP accepted a call from the Church, to become their Pastor, and commenced his labors with them. He continued Pastor of the Church four years, when he resigned, April 1, 1840. While he was Pastor, there were nine received by baptism, six by letter, and two by experience.

Eld. WILLIAM GEO. MILLER received a call from the Church, to become its Pastor, and entered upon its duties April 1, 1840. After the faithful labors of five years, he was removed by the hand of death, April 13, 1845. During his ministry, there were fifty-six added to the Church by baptism, ten by letter, and four by experience.

From the death of Eld. Miller, until August of the same year, the Church were without a Pastor. At that time, Elder WILLIAM H. CARD accepted a call from the Church, and entered upon his labors with it on the third Lord's day, August, 1845. He continued Pastor of the Church one year, and then closed his labors. During his ministry, twenty were added to the Church by baptism, and eight by letter.

Eld. HENRY BROMLEY labored with the Church from September, 1846, until the first Sabbath in March, 1847, when Eld. Wm. G. HOWARD received and accepted a call from the Church, and entered upon his Pastoral labors March, 1847. He continued with the Church two years and six months, when his labors closed, September 16, 1849. During his ministry, one was added to the Church by baptism, and five by letter.

In December, of the same year, Elder MARVIN EASTWOOD, having received a call from the Church, became their Pastor.* During his ministry, sixty-one have been added by baptism, five by letter, and two by experience.

In 1816 and 1817, the Church erected a very commodious brick Meeting House, where it continued to worship until, by the frequent additions to their numbers, the place became too straight for them; and in 1844 and 1845, they erected their present house of worship.

* Since resigned, and the Church are now, January, 1851, destitute of a Pastor.

The following brethren are Deacons of the Church, viz: R. Post, B. Tyler, A. H. Hough, and Asa Parker; whose duties are thus defined by the Church in their Articles. They are so clear, and appropriate, and withal so Scriptural, that they are subjoined.

DUTIES OF THE DEACONS.

I. To attend to the serving of tables ; ¹ 1. As—the Lord's table ; to provide the bread and the wine, and the furniture needful for the administration of the supper ; and when the elements are blessed, and the bread broken, and wine poured out, and these given into their hands by the Pastor, they are to deliver them to the members of the Church. 2. The minister's table ; to take care that a proper provision is made for the subsistence of himself and family. 3. The poor's table ; it was an apostolical order given to the Churches, that they should make a collection for the poor saints, on the first day of the week, to which every one was to give, as God had prospered him, ² which collections, and those made at the Lord's Supper, are to be received by the Deacons, with whatsoever gifts may come into their hands, and be distributed to the *necessities* of the saints.

¹ Acts 6: 2, 3.—² 1 Cor. 16: 1, 2.

II. To preside at all meetings of the Church, (in rotation or otherwise, as they may agree,) when the Pastor is absent ; and to procure the aid of ministering brethren in preaching, or the administration of the ordinances, when the Church may be destitute of a Pastor, or deprived of his services.

Eph. 4: 11, 12. Rom. 12: 7, 8.

III. To aid the Pastor, as far as possible, or as circumstances may require, in watching over the purity of the Church, in keeping up prayer meetings, and in efforts for the conversion of sinners.

1 Tim. 3: 8—13.

IV. And, moreover, to render annually to the Church, a full and detailed report of all receipts and expenditures within the year.

Since the Church was first constituted, it has enjoyed many seasons of precious revival, in which the Lord has poured out his Spirit, and converted numbers from the error of their ways. Many remarkable displays of Sovereign Grace have been witnessed among us; and the truth, as it is in Christ, has been cordially received, as a general thing; although the Church here, as is the case in numerous other instances, has thus far found, that the Christian course is a way of warfare.

The Baptists have ever been considered, by some, as aggressors and intruders; and wherever they have held forth their peculiar views, they have been strongly opposed and assailed. Though this has been, and is, the case with this Church, the Lord has given her favor in the eyes of a Christian community, and delighted to increase and add to her number.

When the Church was constituted, it numbered 63; added by baptism, 339; by letter, 54; by experience, 8; total, 462. Dismissed to form a Church in Clinton and Deep River, 42; to other Churches, 46; died, 68; excluded, 34; total, 190. Eight have also been restored; leaving their present number, 273.

MONTVILLE
BAPTIST CHURCH, CHESTERFIELD.

In 1842, a number of brethren and sisters, residing in this vicinity, in consequence of being situated at an inconvenient distance from the various Churches to which they belonged, united themselves in Church Covenant, and were recognized as a regular Baptist Church, by a Council convened for that purpose, of which Eld. Asa Wilcox was Moderator, and Eld. Ebenezer Loomis, Clerk, on the 8th of November, of the same year. The Church, at its recognition, consisted of 35 members; 11 males, and 24 females.

Eld. SIMEON BECKWITH was the first who labored with this Church in word and doctrine. His labors, however, were brief with them, being closed the 1st of April, 1825.

Eld. O. WILSON was the successor in the Pastoral office. During the greater portion of the six years he sustained that relation, the Church were much blessed. Many were added by baptism and by letter. But, unhappily for both Pastor and Church, difficulties occurred between them, during the last year, which resulted not only in the dismissal of the former from the relation of Pastor, but also in ex-

clusion from the Church, and deposition from the ministry.

The following year they were without a settled Pastor. Eld. N. E. SHAILER was then obtained, who continued Pastor two years. During the labors of Bro. Shailer, a precious revival was enjoyed, and several added to the Church.

The successor was Eld. JONATHAN MINER. During his ministry of two years, they enjoyed the blessing of God without any especial outpouring of His Spirit.

They were then supplied for one year by Eld. SIMEON SHAILER. During which time, nothing of especial interest occurred.

Bro. WM. SMITH, a licentiate, was then engaged; and after laboring awhile, was ordained as Pastor. During his labors of three years, some additions were made to the Church.

Eld. WILLIAM DICKENS followed, and preached one year.

He was succeeded by Eld. JAMES HEPBURN.— During the two years he was Pastor, the Church was much blessed.

Eld. RUSSELL then supplied them one year.

The two years following, the Church had no settled Pastor; but they enjoyed preaching most of the time.

The labors of Bro. JACOB GARDNER were then obtained for one year. During which time, he was

ordained to the work of the ministry. A protracted meeting was held during the Winter of that year, in which Eld. J. S. Swan labored with great success; and about seventy souls were added to the Church.

In the Spring of 1847, Bro. **CHARLES H. GATES** came among them, and was ordained Pastor; which relation he sustained two years and eight months.

They were then without a Pastor; and most of the time without preaching, until October, 1850, when the services of Bro. **EDGAR CADY** were secured, who is their present Pastor. In him they are united; and their watch-word is, onward.

They now number 152.

OLD BAPTIST CHURCH, MONTVILLE.

NOTE.....In order to preserve the *History* of the Baptist Family, I give below a sketch, very brief, of the "Old, or First Church in Montville," over which Elder REUBEN PALMER presided as Pastor, for about *thirty-four years*.

October 30, 1787, twelve brethren and sisters "entered into covenant to walk together in the order of the Gospel," and held various conference and covenant meetings until February 23, 1788, when a Council called from the neighboring Churches, publicly recognized them, and "advised them to go forward in the ordinances of the Gospel, and strive to maintain their covenant."

Long previous to this period, Baptist preaching had been held in the town by Eld. JOSHUA MORSE, who was ordained in 1749 or 1750, and who resided in Montville till 1779, with the exception of two years, which he passed in Fishkill, N. Y. He then removed to Standisfield, Mass., where he remained till his death, in 1795. Under his labors in Montville, a Church had been gathered, but declined, and become extinct near the time of his removal to Massachusetts, or subsequently to that period. Elders Christopher Palmer and Abel Palmer, his son, seems to have administered the ordinances to this body for a time of their first history.

May 3, 1788, the Church elected Elder REUBEN PALMER, Sen. for their Pastor. Mr. Palmer had previously been ordained at North Stonington. In November, 1798, the Church called a Council, to take into consideration the subject of "ordaining" (recognizing) Eld. REUBEN PALMER as their Pastor. December 25, 1798, the Council publicly recognized him. Eld. Asa Wilcox preached the sermon; Eld. Zadoc Darrow gave the charge; Eld. Wilcox gave the right hand of fellowship; and, by appointment of the Council, Deacon Oliver Comstock offered the prayer of recognition, and Deacon Jehiel Rogers, the concluding prayer. Eld. Palmer continued the Pastor of this Church till his death, April 22, 1822. His ministry was attended with good success; several hundreds having been baptized under his labors. His praise still lingers in the Churches of the vicinity, and his name is spoken with respect and affection by the older members of our present Zion. During his ministry, his son, Reuben Palmer, Jun., was converted, and ordained to the work of the ministry. He labored with success in various places for many years. He still resides in Montville, the place of his father's laborious ministry, in the 67th year of his age.* Eld. Reuben Palmer, Sen. died, after a short confinement, of only five weeks, of dropsy.

* For several years Eld. Reuben Palmer, Jun. ministered to this Church, and was a member of it at the time of its dissolution, in 1842. He has never connected himself with any other Church, and consequently remains at present out of the denominational jurisdiction. His views upon the

After Eld. Palmer's death, the Church was irregularly supplied by various ministering brethren, but had no permanent Pastorship. Under these circumstances the interest continued to decline till 1831, when the Church was dropped from the Association, that body considering it extinct, or so low as to be incapable of walking in Gospel order. It struggled on, however, till January 6, 1842, when, in a regular meeting, the Church made disposition of its property, gave the Clerk directions respecting the Records, and then voted the Church "dissolved," and that "the body known as the First Baptist Church in Montville was no more." The reason of this vote is stated on the record to be, that a precious revival was then progressing in the town, and that a new Church would, undoubtedly, soon be organized.

Reforms of the age, are radical, and ahead of the times ; but he exhibits the elements of earnest philanthropy and sincere piety ; and withal retains the denominational sentiments of his early profession, though not connected with a Baptist Church.

UNION BAP. CHURCH, MONTVILLE.

In 1841, a number of brethren and sisters, members of Churches in other places, and of a Church about one mile distant, (which had long since ceased to maintain the worship of God as a Church.) having a desire to enjoy the dispensation of the Gospel, and its privileges, as far as possible, concluded to engage some minister to preach to them in a convenient School House, one half of the time for that year. Eld. LEVI MEECH was thus engaged, and commenced his labors with them about the first of April. Quite a congregation was gathered; and in the Fall of that year, a revival of religion was enjoyed, and converts were multiplied. The work continued through the Winter, and as the result, 34 were baptized. In December, the subject of constituting a Church of Christ was considered, and finally decided upon. In the mean time, the old Church alluded to, above, was dissolved.

January 6, 1842, a Committee, which had been appointed to prepare Articles of Faith and Covenant reported, and their report was accepted, and thirty-nine then entered into covenant, to maintain those Articles, as the rule of their faith and practice, as a Church, under the name of the "Union Baptist Church of Montville." The work of Grace in its

progress, increased the number, with those who joined by letter, to sixty-four. The Church was publicly recognized, February 1, 1842. They engaged the services of Eld. Levi Meech as Pastor, to preach one half of the time, the ensuing year. During this year, the Church built a commodious house of worship, which was dedicated to the worship of God, October 4, 1842. Meetings continued interesting, and the Church was again visited by the outpouring of the Holy Spirit, which continued to the Summer of 1843, and as the fruits, thirty-three were baptized.

They again engaged Eld. Meech as Pastor, for 1843. This year proved a season of labor and trial, and many were excluded. And yet, in the midst of trial, they were permitted, near the close of the year, to enjoy a few mercy-drops, and again to visit the baptismal waters, and extend the hand of fellowship to three happy converts.

For the year 1844, the Church engaged brother RUTHERFORD RUSSELL, who was ordained to the gospel ministry while laboring with them. Nothing occurred worthy of note during this year; near the close of which, Eld. Russell requested a release from the care of the Church, which was granted. Elder Meech succeeded as Pastor, for 1845, to preach half of the time; but his health failing, he was able to preach to us but a part of the time.

In 1846, we engaged the services of Bro. NICHOLAS T. ALLEN, for half the time, who was ordained while laboring with us. This year proved one of comparative peace and interest. Eld. Allen

succeeded the ensuing year by Eld. DAVID AVERY, who continued one year.

In 1848, the Church obtained the services of Eld. ALLEN DARROW, whose labors were profitable to the Church, and one was added by baptism. He was succeeded by Bro. CURTIS KEENEY, a licentiate, who labored with them about half the year. His faithful efforts were blessed, and eleven were added by baptism. The remainder of the year, (1849,) Bro. GORDON and others, supplied the pulpit.

In 1850, Eld. I. C. CARPENTER was engaged, and commenced his labors as Pastor, the first of May. On the third Sabbath in June, two were buried with Christ in baptism. The congregation on the Sabbath, is considerably larger this season than usual, and good attention is paid to the word preached, though we enjoy no special revival.

BAPTIST CHURCH, BOZRAH.

This Church was organized August 9, 1831, and was composed of thirty members. Several brethren and sisters had previously been organized into a branch of the Church in Montville, but lost their visibility when that Church became extinct.

At about 1821, Eld. REUBEN PALMER commenced preaching in this vicinity, and his labors were attended with success. An unfinished Meeting House, erected about 1800, was fitted up with pews, and Eld. Palmer continued his labors here, experiencing the reviving mercies of God. In 1823, a revival was enjoyed under his labors, and the converts, on being baptized, were united to the branch of the Montville Church.

After this revival, the little band became scattered in the absence of an under shepherd, and soon lost standing by the extinction of the Montville Church. But in 1831, they were gathered again under the labors of Elders GODDARD and HOUGH, and were recognized by a Council as a regular Baptist Church.

From this period, to 1834, the Church had no stated Pastor, though we enjoyed the labors of several of our beloved ministering brethren from time to time, among whom was Elds. Goddard, Hough, Wm. Palmer, and A. D. Watrous.

In 1834, Eld. LEVI MEECH became our Pastor, and continued with us for two years. Under his labors, the Church enjoyed a precious revival, and twenty were added by baptism.

In 1836, Eld. JONATHAN MINER became our Pastor for one year. This year the Meeting House was altered and repaired, and rendered more convenient for the worship of God.

In 1838, Eld. JOHN PAYNE became our Pastor, and continued with us four years. Fifteen were added by baptism. In 1842, Bro. C. LEFFINGWELL was licensed to preach, and served the Church one half of the time, during the season, and was then called by the Church to ordination ; which took place the 30th of November, 1842. During his ministry, the Church has enjoyed much prosperity. Forty-one have been added by baptism, and 12 have been restored. Bro. Leffingwell was succeeded in the Pastoralship of this Church last year, by Eld. B. G. GOFF.

The Church has enjoyed, since her organization, five seasons of special revival. Eighty have been added by baptism, mostly from the Sabbath School, which has been continued from the organization. Thirty of our number have been excluded, twelve of whom have been restored ; ten have died ; our present number is sixty-eight.

Elder C. LEFFINGWELL, is Pastor, and Wm. P. ROGERS, Clerk.

BAPTIST CHURCH, CHESTER.

The organization of this Church took place April 16th, 1832. Their first Pastor was Elder HODGE. Since his resignation, which took place in 1834, the Church has been successively served in the Pastoral office by Elders William Palmer, Simon Shailey, Alfred H. Taylor, Abraham Vangilder, Sylvester Barrows, Amos D. Watrous, Alfred Gates, and Newell Boughton.

Since the organization of this Church, it has passed through a series of changes in the Pastoral relation, but the Lord has prospered the labors of his servants. Several precious revival seasons have been enjoyed, and the Church has continued steadfast in the ordinances and doctrine of the Gospel.

Sixty-two have been added to the Church by baptism; 26 by letter; 37 have been dismissed; 12 have been dropped or excluded, and 14 have been removed by death. Eld. A. D. WATROUS served them in 1849, as their Pastor. Since 1849, the Church has been holding on, although destitute of a Pastor a part of the time. They now enjoy the very acceptable labors of ISAAC CHESBOROUGH, as their Pastor, and enjoy a state of prosperity. GEO. W. SMITH, is Clerk.

BAPTIST CHURCH, LAKE'S POND.

As the people in this vicinity were blest in the Spring and Summer of 1841, with a precious revival of religion, the brethren and friends thought the time was near at hand when the cause of God, as well as their usefulness and convenience, demanded in this place an independent Baptist Church. Accordingly, after much prayer and deliberation, twenty-one males, and nineteen females, members of the 1st Baptist Church in Waterford, made application for letters of fellowship and dismission for this purpose, which were granted; and on the 18th of June, 1842, were organized into an independent body, and took the name of "Lake's Pond Baptist Church."

On the 31st of August following, they were publicly recognized as such. September following, on application, they were received into the New London Association.

On the 8th of December, Bro. GURDON T. CHAPPELL was ordained their Pastor. At the same time, brethren Amos Crocker and Elias P. Haynes, were ordained Deacons.

In the Winters of 1843 and 1844, they built a commodious house of worship, which was opened

for the worship of God, the 29th of May following. July 5, 1847, brethren Ezekiel Austin and E. D. Ames, were chosen assistant Deacons.

This Church has had four ministers, viz: Elder Gurdon T. Chappell, Deacon Curtis Keeney, Elder Thomas Barber, and L. Beebe.

It has, also, during these seven years of its existence, been blest with a number of gracious revivals of religion. To God be all the praise.

Their present number is 141.

BAPTIST CHURCH, GREENVILLE.

The History of the Baptist cause in Greenville, properly commences with the organization of the Central Baptist Church, in 1840. At that time, there were only a few families either connected with, or favorable to the Baptists; and the most of these few became connected with the Central Church, Norwich. These brethren occasionally held evening prayer meetings, and attending meetings on the Sabbath, in the City.

In the Summer of 1841, there was an interesting revival of religion in the place, and many were converted to God; and although a powerful influence was exerted against our denomination, yet the most of the converts joined the Central Church. Prayer meetings were then permanently established on Sunday and Wednesday evenings, which were well attended and very interesting. And notwithstanding the ground was pre-occupied by the Congregational Church, who controlled nearly all the wealth and influence of the place; and by the Methodists, who had had a Church formed here for several years, yet our numbers gradually increased.

In the Autumn of 1844, it was thought expedient to hold meetings here on Lord's day, at least during the Winter; and if the design seemed to be favored

of the Lord, to proceed to establish a Baptist Church the coming Spring or Summer.

Accordingly, the services of Bro. Asa ROBINSON were engaged until the first of April. We held our meetings in the School House, and were obliged to seat the room on Saturday afternoon, removing the seats again on Monday morning. An interesting congregation was soon gathered, and a flourishing Sabbath School established; and so evidently did our enterprise seem to enjoy the smiles of Heaven, that we, after considerable deliberation, invited Eld. D. B. CHENEY to take charge of the young interest, with a view of becoming Pastor of the Church when formed. He accepted our invitation, and commenced his labors among us in April, 1845, under encouraging circumstances. A Church of 100 members was immediately formed, and in May was duly recognized according to the usages of our denomination. The congregation continued to increase until our place of worship was too strait for us, and we thereupon resolved, after counselling and praying together, to arise and build a house for the Lord.

A subscription was opened and circulated, and about \$1400 was subscribed. A neat and commodious house, such as the circumstances seemed to demand, was erected, and dedicated to the worship of Almighty God, February, 1846. The house cost \$2940; the lot on which it stands, was purchased for \$260; and being unable to collect the whole amount subscribed, a debt was left upon the Church of over \$2000.

There has been no very general revival in this place since the Church was organized; yet God has graciously remembered his cause here, and granted us seasons of refreshing from his presence. Bro. Cheney having performed the duties of an under shepherd for two years, resigned, and closed his labors among us the last Sabbath in March; and Eld. **LAWSON MUZZY** having accepted our unanimous call to the Pastorate of the Church, entered upon its duties the first Sabbath in April, 1847. Bro. Muzzy still continues, having entered upon the fourth year of his ministry among us, laboring in word and doctrine.

Since our existence as a Church, we have received to our fellowship 100 persons by letter and by baptism; but from the unsettled character of a factory village, and from reverses in business, we have had to dismiss a large number of our esteemed brethren, who have been obliged to seek employment in other places. And while our congregation has been good, and for a year past better than usual, we have, as a Church, suffered much, and been really weakened by the changes that have taken place.

We have also been called, during the short period of our existence, to dismiss several of our brethren to join "the General Assembly and Church of the first born," in heaven. And others have gone out from us, although but a few, whom we have been compelled to cut off.

During the Summer and Fall of 1848, the basement of our Meeting House was finished off, making

a most pleasant and commodious Lecture Room, at an expense of over \$200, which was wholly paid by the Ladies' Sewing Society.

The first Deacons of the Church were D. S. Wheeler and F. L. Bissell ; who, with their families, left the village in less than a year after their appointment. Brethren G. E. Wait, and R. Barber, have since been appointed to serve the Church in that important office. The Gospel of the kingdom is preached in the course of the year to a large number of persons ; many of whom listen to the preached word here, for a few months only. Therefore but a little of the seed sown, springs up and ripens on this field, but is scattered to the four winds. May it be gathered for the great harvest day !

The amount of our debt, and the condition in which it was left at first, has proved a source of great embarrassment ; and although it has been reduced a little, it threatens to become still a more grievous burden to a Church, of which every member is poor indeed, and two-thirds of whom are females. At present, the only rational hope of the prosperity of the cause here, under God, seems to lie in the timely aid rendered by sister Churches, and friends abroad.

Present number of members, 161. **LAWSON MUZZY**, Pastor ; **F. D. ADAMS**, Clerk.

BAP. CHURCH, WINDHAM CENTRE.

According to the best information within our reach, there is no doubt that the seed was here sown, and began to germinate amid that well known struggle for religious liberty carried on throughout New England, which resulted in the bursting of the shackles that bound Church and State together, and left the Church to take care of itself.

Owing to the uncongenial soil and climate, the growth of Baptist principles has been extremely slow, and the Gospel trump blown by Baptist preachers has still, within a few years past, been but seldom heard in this vicinity.

The beloved but lamented KNEELAND, during his short but successful ministry, occasionally visited this portion of his extended parish, cheering the hearts of the few disciples that were scattered here and there, and preaching the word of life to all that would hear.

During the year 1842, Bro. H. BROMLEY, then Pastor of the Baptist Church in Mansfield, visited this place from time to time, and the few brethren were encouraged to establish regular meetings through the Winter, which were blessed to the good of some souls. Our meetings at this time were held, for the most part, in the hall of the tavern, which was kind-

ly opened for our use. Having obtained a lease for this purpose, we, during the Winter, repaired and fitted up the upper part of the District School House, and in the Spring of 1843, invited Bro. Bromley to labor with us. Bro. Bromley entered upon this field of labor, April 1, and continued with us for one year. Soon after his coming among us, it was evident that the Spirit of the Lord was in our midst; and he was permitted during the year, and shortly after, to baptize about twenty. During the following year, we had only occasional supplies.

May 5, 1844, we were received as a branch of the Lebanon Church, with liberty to hold meetings, have the ordinances administered, and to receive members.

April 1, 1845, Eld. R. V. Lyon came among us, and labored one half of the time, for about six months. About this time, a cloud, which had been for some time gathering, burst upon us, for which we were wholly unprepared. By a vote of the District, the old School House was demolished, in order to give place to a new one. But we soon learned that these things happened for the furtherance of the Gospel.

Though driven from the place that had become endeared to us as our Bethel; though cast down, we were not destroyed. God provided a refuge for his people, and we found another School House, owned by a citizen of the place, where, through the Winter, we met; and enjoyed the ministry of the word

from Bro. B. M. Alden, who, providentially, came among us about the time R. V. Lyon left.

In the Spring of 1846, we commenced erecting our house of worship; holding our meetings until its completion, in the Town Hall. In November of this year, 35 brethren and sisters, members of regular Baptist Churches, who resided in this vicinity, met together, when the incipient measures were taken for forming an independent Church, to be called the "Windham Centre Baptist Church."

December 9, our House of Worship was opened with appropriate religious services, and the following day we were publicly recognized as a regular Baptist Church, by a Council convened for that purpose. Soon after we entered our House of Worship, it was evident that God accepted the offering, and we soon heard the cry of the mourner, "what shall we do."

Bro. R. Russell labored with us in connection with our Pastor during the month of March following, and as the fruit of the outpouring of God's Spirit, we were permitted to welcome twenty-one to our number.

Bro. Alden labored with us till April 1, 1848, when, at the request of the Church, Bro. J. M. PHILIPS became our Pastor, who continued with us till the Summer of 1850.

We groan under the burden of a debt of nearly \$600, while we find ourselves hardly able to sustain the stated ministration of the word among us.

Our present number is 59.

Consequently, the author's name is omitted.

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